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# The Living Church

VOL. LI

MILWAUKEE, WISCONSIN.—SEPTEMBER 19, 1914

NO. 21

NEW YORK 11 WEST 45th STREET



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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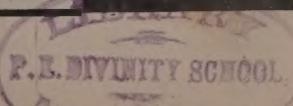
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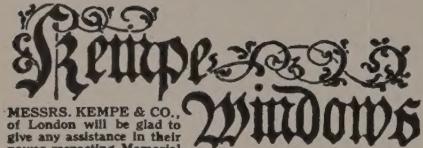
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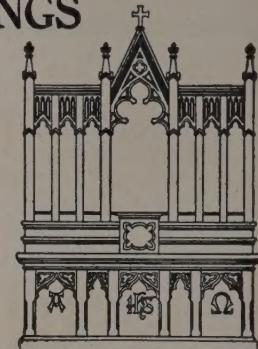
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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

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CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

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CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2½ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

### PRINCIPAL CONTENTS

PROCLAMATION OF THE PRESIDENT . . . . .	687
EDITORIALS AND COMMENTS . . . . .	688
The Diplomatic Correspondence of the Nations—English and Germans—A Day of Intercession	
ANSWERS TO CORRESPONDENTS . . . . .	689
THY KINGDOM COME. R. de O.	690
SERVICES OF ENGLISH DAY OF INTERCESSION. London Letter. J. G. Hall.	690
LAST WEEK IN NEW YORK. New York Letter.	692
DISTANT FIELDS. Sallie Martin Buckle. (Poetry.)	692
SUMMER WORK IN CHICAGO. Chicago Letter. Tertius.	692
THE CHIMES OF CHELSEA. Irwin Tucker. (Poetry.)	693
IN JERUSALEM WHEN WAR BROKE OUT.	693
DEATH OF REV. WARNER E. L. WARD. [Illustrated.]	693
EVANGELISTIC WORK IN CHINA.	694
PREACHING. Rev. F. S. Penfold.	695
AN ALLEGORY. M. A. B.	696
WOULD ENJOY THE VESTMENTS. Rev. N. D. Bigelow.	696
ABSOLUTION. Mabel C. De Vona. (Poetry.)	696
CHOIR AND CONGREGATIONAL SINGING. F. Leslie Calver.	697
THE COMING OF ITS OWN. S. Alice Ranlett.	698
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor.	698
CORRESPONDENCE:	
Sixth Provincial Synod (Rev. Wesley W. Barnes)—Education and Parochial Schools (George W. Dow)—Loyalty to Ordination Vows (Rev. C. C. Kemp)—The Russian Anthem as a War Prayer (Rev. H. O. Du Bose)—Revision of the Prayer Book (Herbert W. B. Couenhoven)—The War (Rev. J. H. Cabot)	
THE EXILE. Lilla B. N. Weston. (Poetry.)	701
FOR THE SOLDIERS.—Anon. (Poetry.)	701
SHADOW AND SUBSTANCE. Alice N. Spicer. (Poetry.)	701
LITERARY.	702
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor.	703
THE MODERN MINISTER. Herbert B. Gwyn in <i>Chicago Record-Herald</i> . (Poetry.)	704
PERSONAL MENTION, ETC.	705
THE CHURCH AT WORK. [Illustrated.]	707

BISHOP ROOTS of Hankow said that when he first went to China he had a good deal of difficulty in remembering faces. "I'm getting over my difficulty, now," he said one day to a mandarin, "but in the beginning here in Hankow you all looked as like as two peas." "Two peas?" said the English-speaking Mandarin, smiling. "Why not say two queues?"—Selected.



[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LI

MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 19, 1914

NO. 21

## Proclamation of the President

Setting forth Sunday, October 4, as a Day of  
Prayer and Supplication

WHEREAS, Great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsels of statesmen have not been able to save from the terrible sacrifice;

“AND WHEREAS, In this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

“AND WHEREAS, It is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

“Therefore, I, WOODROW WILSON, President of the United States of America, do designate Sunday, the fourth day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship there to unite their petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

“In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

“Done at the City of Washington, this eighth day of September in the year of our Lord one thousand, nine hundred and fourteen, and of the independence of the United States of America, the one hundred and thirty-ninth.”

WOODROW WILSON.

By the President:

WILLIAM JENNINGS BRYAN, *Secretary of State.*



## The Diplomatic Correspondence of the Nations

**W**E are in receipt of a copy of the "White Papers" issued officially by the British government containing the entire diplomatic correspondence between the British foreign office and the European courts with respect to the events that led up to the present war. The correspondence consists of 159 telegrams and letters, dispatched and received between July 20th and August 4th—a period of fifteen days in which the entire sequence of events transpired which led to the worst war in history, except in so far as any Powers had prepared for it previously.

We shall not attempt a digest of this correspondence; but the interest of truth compels us to say that it reflects entire credit upon England and France. England, a wholly disinterested party in the quarrel between Austria and Servia, earnestly sought to preserve peace. When the condition became ominous between Austria, Servia, and Russia, she proposed that without prejudice to their respective rights, the four disinterested Powers, England, France, Germany, and Italy, be permitted to find a way of peace. Germany refused to coöperate in seeking to have this plan carried out, after her ambassador in England had agreed to the plan "in principle"; and England then urged that Germany would suggest another way of mediation. She also urged that Austria and Russia discuss the subject between themselves and seek to find a way out. It is difficult to see what more England could have done to prevent war than was done.

Upon Austria primarily the responsibility must be placed, except to the extent that Servia had undoubtedly acted badly. Servia deserved some punishment; but the Austrian ultimatum was absolutely indefensible from any point of view, and was so pronounced by England from the first. The evidence is conflicting as to whether Germany was a consenting party to it. It seems incredible that Austria would have taken that step, which involved almost certain war, without consulting her closest friend and ally, and incredible also that Germany should have been so swift to act and so ready for action if there had not been a prearranged programme; but yet it was officially denied by Germany that she knew of the ultimatum in advance. Russia was hasty in mobilization and thus gave color to the German charge that the former was intending to invade the latter, improbable—indeed, well nigh impossible—though that was; but it is not strange that the undiplomatic ultimatum of Austria should have seemed to Russia almost a declaration of war and that she should have begun immediately on a mobilization that cannot possibly be completed as quickly in Russia as it could in Austria and Germany, both of which seemed to be on the verge of war that must involve Russia, whether they intended it or not. The subsequent events, the German invasion of Luxembourg and of Belgium in spite of treaties of neutrality, are the last steps in what has involved practically the whole of Europe. Unless there is something not in evidence, of which no trace can be discovered in these voluminous papers, Servia, Austria, Germany, and—to a much less extent, if at all—Russia, must assume the responsibility for this frightful and absolutely unnecessary carnage. After reading this extensive correspondence we are more convinced than ever that there were no issues before the nations that justified war, and that if all the Powers had desired peace there would still be peace.

We, friends of the German people, as of all the other combatants, and wishing to be able to believe in the good faith of the German government, in spite of appearances to the contrary, have just one ray of hope. The present report that there is friction in the German cabinet over a belief, attributed to the Kaiser, that German diplomacy, which had the net result of uniting Europe against the Austro-German allies, must have blundered seriously on the eve of the war, may have something to it. "The Kaiser is declared to have told [the Imperial Chancellor and the Minister of Foreign Affairs] that when it was

most needed, German diplomacy had failed the German people," says a United Press dispatch of September 8th from Rome. If we are to credit the good faith of Germany in her emphatic declarations that she was innocent of complicity in the Austrian ultimatum, that she wanted peace and was forced into war by Russian mobilization, then her diplomatic agents on the eve of the war made the most colossal blunder of which a foreign office was ever guilty. If this belief is not complimentary to Germany, it is at any rate less damaging to her honor than the belief in intentional, wilful bad faith and deliberate entry upon war, which is the only alternative. The British ambassador to Russia, Sir G. Buchanan, may have been right in a view which he expressed in a telegram to Sir Edward Grey, the British foreign minister, on August 1st, when war was inevitable though England was still out of it: "Germany was unfortunate in her representatives in Vienna and St. Petersburg; the former was a violent Russophobe who had urged Austria on, the latter had reported to his government that Russia would never go to war." And with respect to the Russian position the same telegram continues:

"M. Savanof (the Russian foreign minister) was completely weary of the ceaseless endeavors he had made to avoid a war. No suggestion held out to him had been refused. He had accepted the proposals for a conference of four, for mediation by Great Britain and Italy, for direct conversation between Austria and Russia; but Germany and Austro-Hungary had either rendered these attempts for peace ineffective by evasive replies or had refused them altogether. The action of the Austro-Hungarian government and the German preparations had forced the Russian government to order mobilization, and the mobilization of Germany had created a desperate situation." "In no case," he had added, "would Russia begin hostilities first."

This view is also taken by the British ambassador at Vienna, Sir M. de Bunsen, who, on the same day, telegraphed Sir Edward Grey: "I agree with his Excellency (the Russian ambassador at the same court) that the German ambassador at Vienna desired war from the first, and that his strong personal bias probably colored his action here."

If this view of the British ambassadors at St. Petersburg and Vienna is correct—and the entire diplomatic correspondence tends to bear it out—German diplomacy and partisan ambassadors, or worse, on behalf of the German empire, are the chief cause, after the criminally undiplomatic ultimatum of Austria, in creating the result. If the German foreign office at Berlin, advised by these agents, blundered into the war without really intending or desiring it, it is no wonder that the Kaiser should now be reported as dissatisfied with the diplomacy of his government. American "shirt sleeve diplomacy," or "dollar diplomacy," at its worst, never, on this hypothesis, quite equalled that of Berlin and its embassies for colossal, unmitigated incompetence. Yet that is the only alternative that we can see to the belief entertained throughout England and France, that Germany deliberately and with malice aforesighted planned and entered upon this war. Let history decide between the two alternatives. It should be added that the German ambassador in London seems to have acquitted himself exceptionally well and really to have worked for peace.

In either event, the real culprit is that system of government, autocratic, absolute, imperial, where one, two, three, or a half dozen fallible men, of like passions with ourselves, had it in their power to array millions of men against each other. With or without that intent, they stumbled or blundered into the war. The system that made that result possible must be effectively ended before world peace can ever be assured.

We show ourselves the truest friends of the German and the Austrian people when we earnestly express the hope that the fall of the system of imperial government which is now forced upon them may forever be accomplished as one result of this awful war. For the people of Germany and Austria are as innocent of any desire to stir up strife as are the people of the United States. They could not possibly know the secrets of

their own government. They were rushed into a war on the pretext—which may possibly have been honestly believed by their governments, or may not—that Germany had to strike immediately because otherwise she would be struck by her enemies. That pretext, which is still energetically avowed by German advocates, and particularly by the German ambassador at Washington, is simply disproven by the diplomatic correspondence to which we have referred.

Mistakes of this character, by whomever committed, are criminal. But still more criminal will it be to continue to tolerate a system of imperial government after this revelation of its possibilities for evil.

**A** LETTER from the distinguished archaeologist, Dr. A. H. Sayce, printed in the London *Times*, contests the common impression that the English are of Teutonic blood, and so, kin to the Germans. "Anthropological research," writes Dr. Sayce,

**English and Germans** "has established that the Teutonic element in the population of this country [England] is a negligible quantity. There is a considerable Scandinavian element on the east coasts of England and Scotland, but the Teutonic element has for the most part disappeared or been absorbed, as were the Cromwellian settlers in Tipperary. From an anthropological point of view the predominant element in the British people of to-day probably goes back to the neolithic age."

But is not Dr. Sayce swayed rather more than he thinks by the current antagonism in England to things German and particularly to the German people?

Though the ancient British no doubt trace to the neolithic age, nothing seems better established than that the successive hordes of Angles and Saxons, all of them of Teutonic blood, practically superseded the earlier race in England except in Cornwall and adjacent sections. Why else has the older Welsh type prevailed as distinct from that which we now call English, if the Teutonic migrations have left no trace in the blood of the island? What is the distinction between present-day Welsh and English? Why were early British institutions and the early British Church so largely wiped out in most parts of the island when the barbarians came? How does it happen that the strangers made good their right to the throne, as against the earlier British chieftains, so that King George to-day traces the main line of his descent chiefly to the Teutonic kings of Wessex, who themselves were fresh from the shores of the Baltic, and descendants of Woden?

Very likely the Teutonic blood has been "absorbed." It is difficult to see what else could happen to blood. But how it can be said to have "disappeared" we fail to see. Rather does history indicate that the Teutonic is the main foundation of the present English people, and it would seem as though anthropology must be unable to repeal the verdict of history.

One of the saddest of the incidental features of the war is that the professors in the colleges, who ought to preserve as much of the international spirit as can survive in war, seem rather to have vied with the man in the street in bitterness. When German scholars publicly disavow their English degrees, and English scholars seek to deny their Teutonic heritage, scholarship is not fulfilling its duties.

Sometime the combatants will be ready to stop fighting. Then it will be exceedingly important that the scholars of the nations, at least, should seek to do justice to the opposing points of view, and try to find a way for the resumption of international amenities.

**C**HE President's proclamation of Sunday, October 4, as a day of prayer for peace does credit to him and to the American people. It breathes the true Christian spirit and it carefully abstains from suggestion of a breach of neutrality.

**A Day of Intercession** And of this we must all take the greatest care. The prayers that we offer must not be for the one party as against the other. They must not even demand immediate peace. The President is very happy in indicating their scope: "that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, [Almighty God will] vouchsafe His children healing peace again, and restore once more that concord among men and nations without which there can be neither happiness nor true friendship, nor any wholesome fruit of toil

or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise."

We venture to say that no American state paper ever was more happily conceived and expressed than this, and that no step that President Wilson could take in this world crisis would be more appropriate than this.

The whole Anglican world will on that Sunday—the seventeenth after Trinity—be listening, in the epistle for the day, to the admonition of St. Paul, "the prisoner of the Lord": "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

It is the prescription to the nations whereby their peace may be secured and may persist unbroken.

We hope the American people will very generally participate in this act of service to which the President invites them.

Is it not unprecedented—we ask rather than make the assertion—for a neutral and wholly uninvolved nation to take so seriously to heart a war among other nations, as thus formally to be bidden to prayer by its chief executive?

If so, President Wilson has set a most salutary precedent. Thoroughly ought Americans to realize that we have our part to perform in this world tragedy, and that it behoves us to play that part well.

Alone among the great nations we are, in feeling no less than in outward form, the friend of all nations that are at war.

**I**N connection with the observance of this Day of Intercession we desire to make a statement on behalf of The Young Churchman Company.

The right of each Bishop to set forth a service for special occasions is recognized—as it ought to be—by the canons; and

**Services for Special Occasions** there is recognized, unhappily, no canonical authority to set forth a service for the whole American Church.

This is an unprecedented occasion. If each Bishop separately sets forth a form for the purpose, the problem of printing and distributing the forms separately for each diocese will be a difficult and a very expensive one. With the kind consent of the Bishop of New York, it has therefore been arranged that the form which he will set forth for use in his diocese shall be published for general use by The Young Churchman Co., advance copies being sent to each of the other Bishops with a request that if agreeable to them, they will license the same service. In that way it is hoped to secure both uniformity in the observance of the day throughout the country, and also the opportunity for distribution of the service at a minimum cost.

The official form in leaflet will be supplied at \$1.00 per hundred copies. The Proper Psalms, one or more to be used, are 42, 77, 85, 99, 130, 145. These will be printed in full. The suggestions for the first lesson are Micah 4:1-7 or Psalm 46, and for the second lesson Matthew 5:1-12, Matthew 5:38-48, or Ephesians 6:10-16. It is suggested that the passage from Ephesians may be used as the Epistle and one of the passages from St. Matthew as the Gospel. Special collects and prayers will be printed in full.

In the *Evening Prayer Leaflet* for the same evening one or two of the Proper Psalms, the indicated lessons, and the special prayers from the official form will be incorporated into the regular evening service, to which will be added hymns 405, 329, 261, 679. These also will be sold at \$1.00 per hundred.

We take this opportunity to ask that orders will immediately be sent to this office for these leaflets. A large edition of each will be printed; but if every one desiring them waits until the last minute, it is obvious that the publishers will not be able to supply them all.

#### ANSWERS TO CORRESPONDENTS

E. H. L.—The *Living Church Annual* for 1914 gave the number of communicants of the Church in the United States as 986,607.

C. G. H.—(1) Low Sunday is so called in contrast with the high feast of Easter which it follows.—(2) The *N* and *M* in the Catechism, the Baptismal service, and the Marriage service, are intended to stand for *name* and *names*; but the *M* in the Marriage service is said to rest upon a typographical error in the official English book, carried over into the American, for *N* is the older and the correct abbreviation where *M* is printed.

## THY KINGDOM COME

FOR THE FIFTEENTH SUNDAY AFTER TRINITY

**F**OR after all these things do the Gentiles seek; but seek ye first the kingdom of God." How sorely we need His kingdom on earth to-day!

After all is said, and when we have taken into account the impulses of patriotism and treaty obligations and all the other reasons that have been given as the cause of the war, what really is the cause but the desire of men for that which they call their own? What difference can there be between the plain, ordinary Englishman and Frenchman, between German and Englishman, between any home-loving, industrious, affectionate group of families in one country and those of another? What essential difference in interests can possibly justify so wholesale a murder as that which is now shocking the world? What thinking mind can see glory or fame for any in so foolish, shameful, and sinful a contest as this of our own generation?

One nation may be less to blame than another; but in one respect or another all the nations are to blame. In all there has grown and developed the expectation of war; in all has been made careful preparation. In some the lust of conquest moved men; but in all has been preëminently the thought of self. *Our trade, our interests, our nation.*

The pity of it is that it is all so thoroughly unnecessary. There is surely no race-antagonism that might not be turned into brotherhood—freedom of powers and integrity of person, yet with common sympathy, common interest, and common work.

We in this country are daily assimilating all sorts and conditions of men; and whatever incompatibility arises from race, creed, or class, there comes at the last a welding of all into sonship in the family of the Mother Land. Teuton and Slav, Anglo-Saxon and Latin, Christian and Jew, white and black—what right and privilege of one is denied another by the unifying spirit of free America? Our territory is huge beyond the power of the mind to grasp. Its climate embraces all that climate can mean. It is a world in itself; but it is one; its people are one.

How great and how wonderful is the gracious gift to man that God has put into the care of America!

A man is that which he most desires. We may not judge him until we know what lies in his heart. It is not what the world sees him do that stamps his character, but what in his heart of hearts he would do. So it is with bodies of men—with governments. There is much to criticize in the deeds and misdeeds of the American people; but deeper than failure of achievement there broods the ideal, the yearning national purpose towards which the best are striving. And, with all the imperfection and failure and wandering from the way, there is lifted for the enlightening of the peoples of the earth the torch of Brotherhood Made Fact; and man can believe the more easily in the kingdom of God because of the kingship of men on earth.

This country stands apart from the world as a purpose of God; and her standard reads "Courage with humility." Her rights are the rights of love and merit. The true man may go far and high; for the highest place is for the lowliest to gain if he be worthy. At any rate, the effort is worth while because success for all is surely possible.

"Our country"? Nay, the haven of all on earth. The promise is to us, to them, and to children's children.

If such things are true in a world of sin, for what may we not hope when we put away all sin?

And when we learn to acknowledge the King of kings and Lord of lords, when we can sincerely say, "for Thine is the kingdom, the power, and the glory," and when we can believe in our Father and all men kindred—then may we look for peace and reach out for the fruits of contentment.

"And because the frailty of man without Thee cannot but fall," keep, we beseech Thee, O Lord, Thy Church—all Thy people everywhere—with Thy perpetual mercy. Thy will be done on earth as it is in heaven. *Thy kingdom come. Amen.*

R. DE O.

THEY LIVE CONTENTED with what they have, whether it be little or much, because they know that they receive as much as is profitable for them; little, if little be profitable, and much, if much be profitable; and that they cannot tell what is profitable for them, but the Lord only can, who has an eternal end in view in all things which He provides.—*Emanuel Swedenborg.*

## SERVICES OF ENGLISH DAY OF INTERCESSION

St. Paul's and Other Great Churches are Thronged

NOTABLE SERMON OF BISHOP OF ZANZIBAR  
AT ALL SAINTS', MARGARET STREET

The Living Church News Bureau  
London, September 1, 1914

**C**HERE were great and notable gatherings in course of the day at St. Paul's last Friday week, being the special day of intercession on account of this colossal and most tragic war. The congregation at the forenoon service filled the vast space under the dome and stretched far down the nave towards the west entrance. The impression conveyed by this great concourse of people was irresistibly one of intensely serious religious devotion. The Litany was sung kneeling to the traditional setting by Tallis, and was followed by a celebration of the Holy Eucharist, the music of which service was Palestrina's grand *Aeterna Christi Munera*. Schubert's "The Lord is my Shepherd" served as the *introit*; there were special collects, Epistle (I. St. Peter 5:5-11), and Gospel (St. Matt. 24:3-13). The offertory anthem was Gounod's "Jerusalem, O turn thee," and that at the Communion the same composer's "O Saving Victim." Psalm *Qui confidunt* (125) was sung after the Blessing.

At Evensong (in the afternoon) there was another large gathering of worshippers, including, it is stated, many French women, who were manifestly deeply moved. The scene in St. Paul's at the evening service is thus described in the *Church Times*:

"At seven, St. Paul's churchyard seemed to be packed, and the buses found difficulty in making their way. On the plinth of one of the columns there was a notice, 'Church full'—a somewhat mysterious notice, for the police were still admitting people. The dome was reserved for soldiers, but the great space in the nave was open to all, and was crowded. Among the military there was the Honourable Artillery Company in considerable numbers, and a large muster of Territorials. As they entered and took their places there entered also a long file of Red Cross nurses, who found their places in the south transept. In a remarkably short space of time the space under the dome was packed, save for a few front seats, which had been reserved specially, but were filled just as the service began by some of the patiently waiting crowds in the transepts. To the very western door the whole building was packed, and there was hardly a vacant spot when the Bishop of London was led to the western door to meet the Lord Mayor of London, the Mayors of London Boroughs, and other civic dignitaries. Canons Newbolt and Alexander were in attendance upon the Bishop, and at the chancel gates the procession from the western door followed the choir into the chancel."

The service was modeled on Compline. Before the address, what had been the hymn of the day at St. Paul's, "Praise my soul, the King of Heaven," was again sung with much fervor. Canon Alexander took as his text, "We went through fire and water, and Thou broughtest us out into a wealthy place."

God, he said, may have deeper treasures of religious feeling for us as a result of this war:—"We have given far too much time to the trivial things, to amusement and pleasure, and we have neglected His worship, while far too much thought and time have been taken up by sport and racing." In God's hands were the issues of this war. If they but trusted Him, He would bring them into a "wealthy place."

The concluding hymn was "Rock of Ages," and then the Bishop of London gave the Blessing. After a space the military band at the choir gates sounded the note of the national anthem, and all joined in singing one verse.

At All Saints', Margaret street, on the day of Intercession, in addition to other services, there was an offering of the Eucharistic Sacrifice at 11 o'clock, when a very striking sermon was preached by the Bishop of Zanzibar, which has been published in full in the *Church Times*. The Bishop took for his text, Rev. 16:13, 14, and spoke at first as follows:

"Surely, brethren, for years past the signs of the times have all indicated a Great Day of the Lord. To those of us who live outside the civilized world and look at it across the ocean, it has seemed over and over again that vision is dead: that the civilized world, calling itself the Christian world, has had hardly anything to offer to the new races to which it comes. It has seemed to us over and over again that the very contact between the old world and the new is hardly anything but devilish. And some of us out there have been foolish enough to suppose that the great, the final Day of the Lord was not far off. We have looked in vain for new ideals. We have looked in vain for a living morality. We have looked in vain for the Spirit of God Incarnate in the coming of the old world."

"And now, see how in His great mercy our Father is giving us another chance; but the chance will not come, the opportunity can-

not be given to us, until we pray for penitence. For God has given us over to our own folly, and in our own folly we have made the situation in which we suffer to-day."

The Bishop proceeded to draw out and apply the teaching of his text in a searching manner. Was not the lie of the dragon, of that old serpent called Satan, just this: that "ye shall be as gods"? Was it not this that they in London heard with great horror some dozen years ago, in the teaching of what was called the "New Theology"? Were they not amazed to hear that man is himself divine? But some of them knew that the "New Theology" was merely the expression in religion of a much wider philosophy that had laid its hold upon nations. It became fairly clear as a logical consequence of the doctrine of man's independence of God and of grace, that the nation that could make the best use of its power and of its brain, would, in the assumed order of destiny, lead the march of man forward, and God could be ignored. "And with that lie upon its lips Europe has been going, forging ahead; with that lie upon its lips Europe has cut out for itself its own policy, and you to-day rise in your wrath, and you curse Prussia, and you say Prussia is the very incarnation of the lie, that man is equal with God, that man is supreme, and that the superman shall dominate the world. But brethren, pause ere you curse Prussia, and look in upon your own hearts. Ask yourselves, to-day, as the Lord Jesus offers His Divine, His blessed Presence in Heaven, as He pleads Calvary in the Mass, What has He to gain from you or from me? What does He gain from His Catholic Church, that He may offer it before the Father with Himself? Are we not all guilty? Do we not as an English nation stand largely for independence of God? Not as a philosophy, thank God; not as a thought-out logic, praise be to Him! For in our secret hearts we still believe in Him. But in practice, in our public morality, do we in any sense depend as a nation upon the Grace of God Incarnate?"

Well, on such a day as this, continued the Bishop, let them begin this penitence by purging themselves from the lie of the dragon that man is independent of God. And there was the lie of the great beast—namely, that the world power, the State, is greater than God. In every country of Europe they saw the State acting upon that lie. They found the State tampering with the law of God without a shudder of fear. They found the State laying its hands upon the Church of God, and upon the property of the Church of God, without the least hesitation, without the least sense that it might be sinning against the living God:

"And if we look out upon the Church, do we not find much the same? In which part of the whole Catholic Church can we say to-day that the Church is in its right relation to world-power? There is no part of the Church which to-day has just the right, the Christian attitude towards world-power. Whether it be the Church has come under the domination of the State, or whether the Church had imitated the State and itself grasped that world-power, and sought in domination to build up unity, the Church as a whole has no clean hands to lift to-day with the Hands of the great High Priest, and Jesus is hindered in His great Intercession."

Shall they not, then, on their day of intercession, begin with penitence here also? The lie of the beast was to be found not only in Prussia; "we ourselves are guilty; and though we fight it to the death, and pray God for victory for our arms, yet not, brethren, as hypocrites, not as contending that we ourselves are not tainted, but only—thank God!—that we have not got a philosophy of that kind: that we still believe, we still believe God suffered on Calvary."

And the lie of the false prophet. Truly Prussia is his home. But he spreads the lie even into the corners of the Catholic Church. For to-day, outside the Church and in, men doubt, nay, they deny the true Incarnation of Eternal God. They deny that God in human flesh died upon the Cross. They deny the Christian Brotherhood. Do you want to know what the most extreme Modernism in the Church, and the unbelief outside the Church, will result in? Look, then, look at Prussia, and there you see it: "You see a race proud of its past, but prouder still of its imagined future; a race that names God only to bless its own purposes and deeds. A nation which in theology, in philosophy, and in practice, has denied that Jesus Christ is come in the flesh. And their morality, a self-assertion that can have no end but in a complete domination of the nations of the earth; a morality that knows no tenderness now, but which places a thoroughness of domination above the tenderness that is dated for us from God's death on Calvary."

And looking at Prussia, and seeing the logical conclusion in morals of a false theology, let them look in upon their own hearts. Had they in England learnt what brotherhood meant? Had they yet learnt that in Christ all men are brothers? Until they broke themselves free from this world that lives dominated by the three great lies, "Jesus is forsaken on earth by us, the members of His Mystical Body."

So entering upon their Day of Prayer, and pleading the Holy Sacrifice, let them join with him, the Bishop said, in humbling themselves before God that they have in any way listened to those three lies. And in the months to come let them set themselves to "buy up" their opportunity, that when the war, by God's mercy, is over, and God's truth has vanished the lie of the dragon, of the beast, and of the false prophet, "we shall be found here in our places in the

Catholic Church, showing men by our example that man ever depends upon the Grace of the Incarnate Jesus, and that manhood is not manhood until it be indwelt by God and aided by God."

In an editorial article in this month's number of *Central Africa* (U. M. C. A.), it is pointed out that two aspects of the war touch the mission very nearly:

**The War Affects Missions** "There is first the more direct question of the possible position of a British mission in German East Africa whose stores, moreover, are largely conveyed in German ships. Already large supplies are in the Mediterranean whose arrival is more than doubtful. This, coupled with the almost certain action of British men-of-war along the East African coast, seems to make likely a most grave shortage on up-country stations and in our hospitals; while travelling will have to be, in all probability, by the West coast route, and may be dangerous and delayed." Reference is then made to the isolation of one member of the mission in Hamburg, and to the home organization being deprived of its chief, the Rev. D. Travers, who has met with an accident at Grenoble and is still unable to leave for home. And yet all these, it is said, are secondary considerations:—"Bishop Smythes, at a similar crisis in 1890, laid down propositions from which the mission has in no degree departed. We are in no way concerned, as missionaries in the field, for war or for peace, with any civil government whatever. We do not ask for protection; we have no nationality. Our one concern is with the souls of the Africans, but that concern is not ours, in the first instance, at all. It is that of our Blessed Lord who is athirst for the children of men. We are members in particular of His Mystical Body, seeking to assuage His thirst in German East Africa. It may be wise to keep back ladies from the field; but the Bishop and priests of that diocese more immediately involved in the war can neither remain in England nor, under any circumstances whatever, desert their flocks in East Africa."

But, secondly, the writer of this notable article goes on to say, who is presumably the Bishop of Zanzibar himself, war is always a call to Christ's Church as a whole. Everyone must feel how hard it is to judge of right or wrong; how perplexing that Catholic should be appealing against Catholic to the same Lord; but surely, in this welter of confusion and trouble, the Church's Hope and Faith should beam brighter, leap higher. "In all these dark days, please God, the daily sacrifice shall be offered in His Name wherever He has given us grace to set up altars in East Africa. And from these pages the appeal goes out to all who work for the mission in England and in Ireland, that at least they will not abate their prayers for the armies of the Cross as they pray for the armies of the King, and that they will not turn their back on the call to help through sacrifice now that help cannot be given at any less cost." A decrease in the income of the mission at this time of special trouble, it is added, would add burden upon burden to the Bishops.

The Bishop of Zanzibar has been obliged to delay his departure as he had arranged to travel by a German steamer.

**Bishop of Zanzibar Detained** He hopes to be able to leave England some time this month.

The Rt. Rev. Dr. Frodsham, formerly Bishop of North Queensland, and now Canon of Gloucester, writes to the *Times* in regard to Lord Kitchener's call for more men for the war:

"The development of affairs in France has made it the clear duty for every young able-bodied man to set aside his projects with regard to his future, for the time being, and to offer himself for the defence of his country, and for all that this means in the present war. Some theological colleges and medical schools probably are in session already, and in about six weeks time the Universities will assemble.

Even if it is deemed inadvisable to close down all such educational work, I earnestly suggest that every encouragement and facility should be given to the students to respond to the nation's need, and I appeal to young men such as I was once myself to enlist without delay."

Copies of "A Sailor's Prayer," printed on small cards which can be slipped inside the cap, have been issued by the chaplain of the fleet, Archdeacon Wood, for the men in active service. The prayer is as follows:

"Heavenly Father, forgive my sins, and strengthen me in all that is right. Grant me help to carry out my duties faithfully and bravely. Bless and protect the officers and men of this ship. Shield all I love from harm in my absence. For Jesus Christ's sake. Amen."

J. G. HALL.

PEOPLE CANNOT become perfect by dint of hearing or reading about perfection. The chief thing is not to listen to yourself, but silently to listen to God. Talk little and do much, without caring to be seen. God will teach you more than all the most experienced persons or the most spiritual books can do. You already know a great deal more than you practise. You do not need the acquirement of fresh knowledge half so much as to put in practice that which you already possess.—Fénelon.

## LAST WEEK IN NEW YORK

Bishop Burch Had Some Vacation Experiences

## VARIOUS ITEMS OF THE CITY

New York Office of The Living Church  
11 West 45th St  
New York, September 14, 1914

**B**I SHOP BURCH'S return from Europe has already been chronicled. Speaking of his vacation experiences, the Bishop said:

"While I did not have as much trouble in Europe as many, I had enough and was three weeks trying to get passage back, with many interesting and a few trying experiences. I am now only anxious that the great tragedy should end and peace rule once more."

Bishop Burch will remove in a few days from Riverdale to apartments in the San Remo, Seventy-fourth street and Central Park West. He returned this week from a week's stay with Bishop Greer at Northeast Harbor, Maine. Bishop Burch found his Riverdale residence too inaccessible for his work. He is again keeping regular office hours in Synod Hall, Cathedral Heights.

Bishop Greer will leave his summer home in a fortnight and later will attend the special meeting of the House of Bishops and the meeting of the Board of Missions, both of which are to be held in Minneapolis.

Many New Yorkers were interested in the published reports from Paris of the marriage of Baroness de Reuter, widow of Baron George

**Marriage of  
New York Editor** de Reuter, to Mr. James Gordon Bennett, owner of the New York *Herald*. Mrs. Bennett was formerly Miss Potter, of Baltimore.

The civil marriage was performed on Thursday, September 10th, in the Town Hall of the Ninth Arrondissement, in the Avenue Henri Martin. The religious ceremony was performed by the Rev. Dr. Samuel N. Watson in the American Episcopal Church, in the Avenue Alma. The witnesses for Mr. Bennett were Ambassador Herrick and Professor Albert Robin, of the French Academy of Science. The witnesses for the bride were the Duc de Camastra and the Vicomte de Breteuil. Both Mr. Bennett and his wife are members of the Church, Mr. Bennett having been formerly received by the Rev. Dr. Watson. This is significant, as Mr. Bennett, when a youth, was brought up under Roman Catholic auspices, his father having been a Roman Catholic Scotsman and his mother Protestant Irish. This has often led Mr. Bennett to exclaim "In the lighter moments of my life I am an Irishman, but in critical, weighty moments I am a Scotsman."

Bishop Greer has licensed the Rev. J. Fred Morris, of the diocese of Montreal, to officiate in the diocese of New York during his

**Canadian Minister  
Licensed** diaconate, and the Bishop has placed him in charge of the chapel of the Good Shepherd, Greenwood Lake, Orange County. The little stone chapel is on a small island, and the parish house, from which the Church work is conducted in the winter, is in the village a third of a mile away.

The cornerstone of the (new) Holy Rood church, 179th street and Fort Washington avenue, will be laid on Saturday, September 19th, at 3 P.M., by Bishop Burch. The clergy will meet in the crypt at 2:30 P.M.

## DISTANT FIELDS

'Tis not for me to dream  
Of distant fields, 'tis fair they seem.  
I bid my restless soul be still,  
And learn to know my Master's will.

'Tis not for me to ask  
To change my cross, or choose my task,  
Or seek to roam in fields more fair,  
But learn to love the Shepherd's care.

'The distant fields seem fair,  
The Master may not need me there.  
He bids my restless soul be still,  
And seek each day to do His will.

SALLIE MARTIN BUCKLE.

IF WE SEEK, indeed, that all our ways may be His ways, if we resolve and pray that we will keep to the path of obedience, of trust, of duty; then we know that His angels are in charge of us, and that they can bear us nowhere beyond our Father's eye, His hand, His care. Then we know that all worlds are His, all souls are His; we can trust to Him those He has taken from us, and know that when He has called them to pass out of our sight, He is with them still, to keep them in all their ways, even in that hidden path over which the dark shadow lies, until the day break and the shadows flee away.

—John Ellerton.

## SUMMER WORK IN CHICAGO

How the Cathedral and Grace Church Maintained  
Outdoor Work

## CURRENT HAPPENINGS IN CITY AND DIOCESE

The Living Church News Bureau  
Chicago, September 14, 1914

**C**HE Cathedral has had an unusually busy and helpful summer. The attendance at the services has been the largest for many years, and included visitors from all parts of the United States. The kindergarten has been kept open all summer, and the new Infant Welfare Station at St. Mary's Mission House has been maintained every Monday and Thursday afternoon, with great helpfulness to the immediate neighborhood. The Day Nursery has doubled its membership during August, and a new guild, among young girls, has been formed, for social purposes. Two of the suburban parishes of the diocese have been hostesses to large groups of women and children in "fresh-air outings" during the summer. Some two hundred persons were in the party thus entertained at La Grange by the "Daughters of Emmanuel Parish," and another party of about two hundred were similarly welcomed by the ladies of the Church of the Atonement, Edgewater, a few days ago.

Through the courtesy of Mr. W. D. Stein, the vacant lot adjoining the original Cathedral playground for children has been loaned to the Cathedral, and the attractive sign, "All Children Welcome," which is placed at the entrance to this playground, has drawn an unusual number of boys and girls this summer to the enjoyment of the privileges of basket-ball, indoor baseball, sand-pit, swings, etc., which are provided by this part of the Cathedral plant. Miss Strode, a graduate of the Chicago School of Playgrounds, has been in charge of the children all summer. Several of the merchants whose places of business are near have shown their approval of the playground by generous subscriptions.

The summer work at Grace Church parish house has also been well maintained this year. The kindergarten was kept open until the last few days of August. The "Twilight Club" has had a flourishing series of weekly meetings on Friday evenings during the summer, a number of the ladies of the parish having on these evenings assembled as many as possible of the children of the immediate neighborhood, together with their parents, for two hours of recreation from 6 to 8 P.M., in the commodious rooms of the parish house, and in the roof garden. During the summer the fine organ in Grace Church has been overhauled and thoroughly repaired. It is the largest instrument in the diocese.

The new altar at St. Luke's Church, Evanston, in memory of the first rector of the parish, the Rev. Dr. Daniel F. Smith, is being placed in the new church now being completed. Despite the earnest effort to have the building ready for occupancy by St. Luke's Day, there is some fear that the first services may not be held until All Saints' Day. The Woman's Guild of St. Luke's has just offered the vestry the additional gift of tile floors for the aisles of the new building. The Rev. George Craig Stewart, rector of St. Luke's, returned from his vacation at Skanealetes, N. Y., Hyannisport, Mass., and Beaumaris, Lake Muskoka, Ontario, on the ninth of September.

The Rev. Cleon E. Bigler, of the G.T.S. class of 1913, has just been called as curate at Christ Church, Woodlawn, the Rev. Charles H. Young, rector. His previous work has been in the diocese of Michigan City, at Kendallville and Garrett, Indiana. He was reared among the Methodists, in Iowa, and took his preparatory course at Nashotah. He commenced his new work in Woodlawn on September 1st. The Rev. J. A. Maynard, of whom we spoke in our last letter, has been made a Fellow at the Western Seminary, and will instruct the middle class in Hebrew, his specialty being Semitics.

The Rev. and Mrs. F. R. Godolphin, of Grace Church, Oak Park, have been abroad during the war, and have been seriously delayed in consequence, though they have been for the most part in England. The Rev. J. A. Anastasi of our Italian mission, is recovering from an attack of typhoid fever, which kept him for some weeks at St. Luke's Hospital. The clergy of the diocese have been invited to a retreat at the Cathedral, to be conducted by Fr. Bull, commencing Tuesday evening, September 15th, and continuing through the next three days.

TERTIUS.

PROBABLY the greatest result of the life of prayer is an unconscious but steady growth into the knowledge of the mind of God and into conformity with His will; for after all prayer is not so much the means whereby God's will is bent to man's desires, as it is that whereby man's will is bent to God's desires.—*Bishop Brent.*

## THE CHIMES OF CHELSEA

(OPENING OF THE GENERAL THEOLOGICAL SEMINARY)

Through shrieking sounds that rend and tear  
With clang and cry,  
A call rings through the murky air,  
Steady and high;  
The chimes of Chelsea pealing clear  
Athwart the sky.

Bravely those bells salute the day  
With cheery song;  
Twilight they greet, to drive away  
Day's smart and wrong;  
At night they bid the world to pray,  
With solemn tongue.

The long hours reek with hideous cries,  
Despair and crime;  
Harsh strident noises endless rise  
'Mid dust and grime.  
They rave all day against the skies  
Till evening time.

Then through the gloom of greed-born war,  
Hatred, and pain,  
The strong, clear chiming swells afar  
Peaceful and plain;  
And men look up, to see God's star  
In heaven again.

IRWIN TUCKER, Class of '12.

## IN JERUSALEM WHEN WAR BROKE OUT

**C**HE Rev. J. H. W. Blake, rector of Christ Church, Washington, D. C., arrived home Friday, September 11th, after an eventful trip through Europe and the Holy Land, being one of the fifteen successful competitors in the trip given by the Washington Post to clergymen in and around Washington. Other priests of the Church who took the trip were the Rev. Henry Thomas, rector of St. Matthew's Church, Hyattsville, Md., and the Rev. Edwin S. Dunlap, curate at St. John's Church. The Rev. C. Herbert Reese, curate at St. Thomas' Church, was successful, but sent someone else in his place. They were very thankful for having reached their homes and families in safety after an eventful trip in the Mediterranean. They reached New York from Naples, on the steamer *San Giorgio* shortly after 8 o'clock, Friday morning, touching American soil for the first time since July 4th, when they sailed for Europe.

All went well until August 3rd, when the party was in Jerusalem. Then news reached the city that Europe was on the verge of a terrible war, and that mobilization of the troops in the vicinity was ordered. Horses which had been secured by the tourists for their trip to Jericho were seized by the soldiers. Natives ran through the streets shouting War, War, War! The next day the tourists were able to get horses for the trip to Jericho, but all the horses were lame; and they were informed that the owners had driven nails into the horses' feet to make them unfit for military service and confiscation. A short distance on the road to Jericho the tourists rode into a skirmish between soldiers and Bedouins. Bullets flew in all directions, but none of the party was injured.

"Jerusalem is full of fanatics who rush through the streets at all hours of the day and night, screaming for war," said Mr. Blake. He continued, "The Mohammedan war-cry, which is heard on all sides, is a weird yell, unlike anything I have ever heard."

The Rev. Mr. Melvin, a Methodist minister, who returned with Mr. Blake, said: "Turkey meditates mischief, and I am sorry for the missionaries who are remaining at their posts of danger." He quoted Dr. Bliss, head of the American college in Bayreuth, as saying: "We are living on the edge of a volcano which may break forth at any time."

Mr. Blake was appointed a vice-consul of the United States to insure the safety of the party on the return trip. He guarded the passports of the other members. The tourists left Naples, August 27th. The other members of the party are returning to this country on September 16th and 23rd, having separated in Italy, some to see Rome and the other Italian cities. Among the passengers, all of whom were in care of Mr. Blake, was Mrs. Carl Hillman of Chicago, who spent several weeks in Frankfort, Germany. While there she was arrested five times on suspicion of being a spy.

The Washington ministers declare that the steamship

companies, as well as others engaged in business in non-combatant countries, are subjecting tourists to extortion of every description. Many were required to pay large sums of money to obtain even the improvised wooden bunks. While the officers gave up their quarters, they demanded money for doing so. The party returned on a freight boat belonging to the Sicula Americana Co. of Italy. To care for the 107 passengers, bunks were built of plain boards in the lower part of the steamer, very narrow, with very thin mattresses. The captain, however, was very courteous.

## DEATH OF REV. WARNER E. L. WARD

**T**N the death of Warner Esmond Lee Ward, priest of the diocese of New Jersey, the Church has lost one of her most devoted and loyal sons and a staunch upholder of the Catholic Faith, of which he was a faithful witness.

Born at Newburgh, N. Y., in 1866, educated for the profession of the law, he early gave up a lucrative practice and turned

his thoughts toward the Church and her sacred ministry, and having once directed his eyes towards this sacred goal, no power on earth could swerve him from his God given purpose.

He was ordained deacon by Bishop Potter at Holy Trinity Church, New York City, in 1894, and priest by Bishop Whitehead at Trinity Church, Pittsburgh, Pa., in 1896. Then he labored in the mission field until failing health compelled him to rest temporarily, but his worth and character and splendid work in Pittsburgh, says Bishop

Whitehead, left an impression on some hearts and lives which will never be effaced.

His first rectorship was at St. Michael and All Angels' Church, Washington, D. C., and then followed faithful and devoted service as rector of the House of Prayer, Lowell, Mass.; St. Clement's, and St. Paul's Churches in Brooklyn, N. Y.; and for the last three years at St. Stephen's Church, Netherwood, N. J., where a poor, weak, struggling mission was, under his wise guidance, fast developing into a strong, well organized parish.

His death, following a short illness, occurred August 17th, at Warner Place, the family homestead, Newburgh, N. Y. A life, consecrated to God and the upbuilding of His kingdom among men, was crowned at its close with a wonderful and inspiring witness for his Saviour, whom he had served so well.

After an exhausting and painful illness of six days, during which neither food nor liquid had passed his lips, he lapsed into a coma, and on being called back, his mind in an instant appeared to regain all its former vigor and clarity and his body its old time strength, and his very being to be animated with a message which he seemed commissioned from on high to deliver as his final testimony of the reality and truth of Christ's mission on earth and His love for all mankind.

First, calling each one of those clustered about his dying bedside by name, he bade them kneel down; and having blessed each one separately, with great unction and clear ringing voice, he repeated the Communion Office with the ministering priest, and then, with intense fervor, he cried:

"This is my Easter morning; this is my resurrection day. What I have preached and taught by faith, now I know to be true."

"I rejoice that my work for the Church has brought me suffering and pain, for the glories of heaven have more than compensated me. I am glad that I am dying priest. I made no mistake. Redemption and immortality are here. I know it now—before it was only belief."

"It matters not—the lower criticism or the higher criticism—they are nothing; the Bible is true."

"I know that I have life and immortality through Christ."

"Oh, how glorious! I have all these long years preached my faith; now I know."

"Dear loved ones about me, the joy of heaven is in my soul, in this my last hour with you. Mother and the children and the saints are about us, and I am so glad that I know and that I can tell it—"



REV. W. E. L. WARD

salvation, eternal life, through the precious Christ. Oh, it is glorious!"

At this point the dying priest turned in his bed, reached out his arms, and placing them about the Rev. Frederick E. Whitney, his life-long friend, who had been with him throughout his sickness, and kissing and blessing him, said:

"Oh, tell all the people that the Anglican position is *right*. Tell them the great benefits to be received from the Anglican blessing. Proclaim the truth with power. Wherever you preach, give this my message—I know now the Gospel is true!"

"Work, work at St. Agnes'. Bring the little ones to Holy Baptism. Train them for Confirmation. Tell them the wonderful gift in the partaking of the Blessed Body and Blood of Christ. It won't be long before I shall see you again, and then come and tell me what you have done."

Then continuing his general talk, he said:

"I think of those to whom with my poor hands I have broken the Body of Christ, to whom I have given the cup of His Blood; of those I have baptized. How glad I am that I was a priest of God.

"My flock at Lowell, and the dear ones I minister to now.

"Tell them that heaven is real, that an existence of glory awaits them. How glad I am that I could serve them throughout these years. Poor me, to proclaim to them His words of life.

"And the children, the blessed children, whom I have received into Christ's fold—I know that they are safe. Christ himself said, 'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.'

"What a comfort to me now, that I have laid my hands in Holy Baptism on so many dear children.

"I send to my dear people this, my last message on earth—what I have preached to you by faith is true. Now I know that it is true."

Then, giving his final blessing, he lapsed into unconsciousness, and soon after fell asleep in Jesus.

The triumphant ending of a true servant of Jesus Christ.

Blessed are the dead who die in the Lord!

### EVANGELISTIC WORK IN CHINA

**U**NDER date of April 29th, 1914, Bishop Graves writes:

"The committee appointed at the meeting of the clergy engaged in evangelistic work last February consisted of Mr. Mosher, Mr. Dyer and Mr. Magee. I have to-day received their report, which is simply the putting into shape of what was agreed upon by the Bishop and clergy at the conference. Please note that it only covers the needs of one branch of the work—the so-called evangelistic.

The statement follows:

The Bishop and the clergy of the Missionary District of Shanghai, conscious of an unusual opportunity and an urgent need, have been in conference recently for consideration of the condition of that side of the work that is directly evangelistic. Much has been published during the past year or two regarding the receptive attitude towards the Gospel of Christ on the part of the Chinese people. In the conference there was found to be a complete unanimity of opinion as to the accuracy of these reports. Every clergyman present recorded evidence of an increased interest in Christianity, as shown by larger numbers applying for baptism, and note was made of the fact that, whereas formerly all exhortation to bring wives and children met with scant response, now nearly all of the men are doing so. It was felt that once again the Church has been brought face to face with a crisis, and that her future condition will be greatly influenced by the way in which the crisis is met now.

In the first place, we are not ready for a large increase in membership; our method in the past has been to receive people slowly and to teach them thoroughly during the year and a half of probation. But where crowds rather than individuals come, our staff in the stations already opened is insufficient for the work. We are in danger of not being able to hold our own—that is, of being compelled to lower the standard and thus endanger the future life of the Church.

And secondly, turning from the parochial to the diocesan view, there are weaknesses that need strengthening, such as can be given only by the opening of new work. In the province of Kiangsu, that comprises the diocese of Shanghai, there are sixty walled cities. In only twelve of these has our Church any work; in thirty-eight of them there is no work being carried on by any of the Protestant bodies. The Roman Catholic mission has priests, the majority of whom are Chinese, in forty-three walled cities. These priests spend two or three days each week in the cities and the rest of the time itinerating. It can be seen

from this that these cities are by no means thoroughly occupied. It is useless of course even to think of commencing work in all of these places at once, however desirable it might be to do so if possible. But on the other hand it would be fatal to do nothing through discouragement at our inability to do all. On the railway between Shanghai and Nanking there are three cities in which we have as yet no work; of these Tanyang is not important, but Changchow and Chinkiang are of great importance—not only politically and commercially, but for the Church. Work in them should be commenced immediately.

The needs of each station already opened, after being stated by the missionary in charge, were discussed in open conference; and the result, together with the requirements for opening the two new cities, has been made into a statement of needs which is herewith submitted to the Church at home, and particularly to the men in the seminaries and the women in the training schools, in the earnest hope and prayer that the response will be so prompt and so complete that the Church in China may safely meet this crisis. Unless response is made the Church will in a great measure be unable to reap the abundant harvest now beginning to ripen—the harvest sown by the toils, sacrifices, and lives of men and women who have labored in times past, without which, indeed, the new responsiveness and friendliness of the people would have been impossible.

#### STATEMENT OF NEEDS

*Shanghai:* The native city and the adjoining settlement have a population of between 600,000 and 700,000. There are now only four centers of work (parishes), one in the native city and three in the settlement. A new center, at least one more, must be opened. One foreign priest is needed to open this work.

*Soochow, Sandauang:* One foreign lady for evangelistic work. Population of about 400,000. Sandauang is a suburb in the large and rapidly growing settlement between the city and the railway station.

*Zangzok:* Population 100,000. In addition to the work in the city itself, we have five circuits in the country, each one including work in five or six villages. At present there is only one foreign priest for all this work. Wanted one priest and one lady; also a Church building. This is a most promising work.

*Wusih:* A rapidly growing work, especially needing one more lady so that there may be one for the city and one for the country; also a layman to take charge of the boys' school; thirty boys now, planned to extend to one hundred or one hundred and fifty. Money for building already given. Industrial department to be opened.

*Yangchow:* Population of 200,000. Center of a large district. Wanted one lady for working among women. One layman for the school.

*Nanking:* Capital of province. Fair to say that the people are unusually interested. No lady workers; one needed immediately.

*Chinkiang:* Treaty port on the Yangtse. Important trade center reaching an extensive country. Population approximately 300,000. The Mission once had work there thirty years ago, but was unable to keep it up. It is on the railway, forty-two miles from Nanking, eighty miles from Wusih—the two nearest Church centers on this side of the Yangtse. It is connected with Yangchow, only twelve miles away, by several lines of launches running daily.

*Changchow:* Large, well-built, important prefectural city between Wusih and Chinkiang. Until seven years ago no missionaries of any church were allowed to work there. Now has two missions, but should have a station of our Church to link up with Chinkiang on the north and Wusih on the south. Population of 300,000 approximately. Very large and quite busy. City is important politically.

SHE SPOKE of those who had walked with her long ago in her garden, and for whose sake, now that they had all gone into the world of light, every flower was doubly dear. Would it be a true proof of loyalty to them if she lived gloomily or despondently because they were away? She spoke of the duty of being ready to welcome happiness as well as to endure pain, and of the strength that endurance wins by being grateful for small daily joys, like the evening light, and the smell of roses, and the singing of birds. She spoke of the faith that rests on the Unseen Wisdom and Love like a child on its mother's breast, and the melting away of doubts in the warmth of an effort to do some good in the world.—*Henry Van Dyke.*

## Preaching

By the REV. F. S. PENFOLD

**W**HAT is the place of preaching in the Church's system? One is led to ask and answer the question because of the emphasis laid upon that function of the priesthood in the present day. In a missionary country, surrounded by heathen, with no one to minister to in the proper sense, with no one craving what the Church has to offer, there can of course be nothing but preaching. A foundation of instruction must be laid before anything else can be done. The missionary gathers his prospective converts together to hear him talk. Some will come from curiosity, some from interest, some because the thing is new, some because, for the moment, they have nothing better to do. All he can do is talk to them, and all his effort must be to make that talk as entertaining and enlightening as possible. He cannot upbraid them, he cannot reprove them, he cannot counsel them. He must simply deck out what he has to offer in the best guise his talents will enable him to do. The whole task of the missionary dealing with the unconverted is to preach.

Under conditions of organized Christianity preaching has the same *raison d'être* but should be less in evidence. Christian people coming to church have for their principal object worship and prayer. There must of course be some preaching, but it is still intended to be in the way of instruction; instruction in the progress toward holiness of life and the application of foundation principles to contemporary problems of living. The only sermon provided for in the Book of Common Prayer is in the Eucharistic Office. The pulpit stands at the same side of the church at which the Gospel is read. Preaching is primarily teaching the gospel. The position of the sermon is immediately following the Creed. The Gospel immediately precedes the Creed. This then is the sequence: First, a part of the narrative upon which the faith is established; second, a statement of the faith in carefully protected technical terms; third, some explanation of the narrative as related to the faith or as related to the conduct of those professing the faith.

The sermon, then, is the merest incident in the course of the Church's worship. Indeed it is by no means an essential of the service, as is shown by the present practice of all branches of the Church and by their practice from very remote antiquity.

Looking now at present day conditions as reflected in the popular mind, we find this whole relation distorted. The sermon is the be-all and end-all of church-going in the minds of nine-tenths of professing Christians. Parishes of the Church and Protestant congregations without pastors look round primarily for a "good preacher." The system of "candidating", which is the accepted method of filling vacancies in sectarian pastorates, is nothing more nor less than having various men preach "sample" sermons. To some extent the system is tried on among Church people, but does not get so far because of the dignity of the Church's clergy. But the system is most important as exhibiting a mental attitude on the part of people generally. How often do our own people choose, among an advertised list of visiting preachers, the services when the preachers known to be eloquent are scheduled to preach? It sounds shocking to say that this puts the man with oratorical ability in the same class as the "matinee idol." But can it be successfully contested that such is the case? The people do not go to hear him in the hope that his exceptional ability in declaring the gospel will convert them. They go because it is pleasanter to listen to him than to some more prosy person. Records show that attendance at services where there is to be a sermon are greater than at services where there is no sermon advertised. What is it that new people say to the clergy? "I am coming to hear you some day soon." The whole point is there—they are coming to HEAR the preacher. What do people say when they invite strangers to church? "You must come and hear our new rector."

If anyone asks what is the cause of this condition, the answer is easy. It is the direct outcome of the Protestant Revolution. Protestantism began anew. It had nothing to call people together with. The old worship was abolished; abolished because the old religion was abolished. There was little in the new religion to hold people; more than that, its theology was new. It had to be taught. Preacher and people were united by one single bond—hatred of Rome. Consequently the new

theology, developed as it was taught, must be expounded to the people, all ready to be converted so soon as they should know what it was to which they were asked to be converted. Consequently the early Calvinists preached several hours. With them arose the practice of numbering the heads of sermons, for the reason that their sermons were detailed theological discussions which must be put in technical, analytical shape. Scripture reading was a considerable item at the gathering. Prayer by the leader was another item. But the "preachment" was the *piece de resistance*. It was what the people came to get. So that when bloodshed became the next step in the conflict of opposing ideas, the war cry *Vive le Messe* of the old order was opposed by the cry *Vive la Preche*. The two epitomize the whole situation very neatly and accurately. The symbol of the party who had cut loose from the authorized approach to God through the Eucharist staked their all on "*la preche*"—the talking of chosen leaders. The old authority had been thrown off. The new must explain itself, and, by explanation, establish itself. It is not difficult to see how preaching became, at a bound, the great thing in Protestant worship. And to a large extent, it is so to-day.

Among Church people, however, it is an unfortunate abuse and a serious detriment to the spiritual life of the Church. For the emphasis laid upon preaching is far from being the hope that hearers may be genuinely benefited by it. If this were so, there would be more demand for sermons upon theology, the doctrines of our religion, with the desire that the children of the Church might be fully instructed in her belief and customs. Whereas the reverse is the case. The welcome of doctrinal sermons is, very evidently, quickly worn out. Exhortations are about as unacceptable and are called "scolding." Sermons of an historical nature are not much encouraged. What then is the demand? It is for something which will catch the attention without straining it.

It is painfully evident that little attention is paid to many of the best sermons preached. Any preacher of experience will testify that about three per cent of the average congregation gets the main point of his discourse. What remains in the mind of the average hearer is the vehemence of the preacher's manner or maybe some incidental thing he has said. An anecdote, told for purposes of illustration, will be remembered by most people, while the point it illustrated will be lost. All of which, with a thousand other details, makes plain that pulpit lectures are like other lectures—that is they benefit only the people who desire in advance to be benefited. And these people do not constitute the popular desire for sermons or the popular estimate in which they are held; from which it is logical to conclude that the sermon is a diversion, something to take off the worst dreariness of the conventional church duty. One is not pessimistic in saying these things, only frank. The matter is regrettable on all sides, and priest and people should regret it together.

It is the more regrettable because it reacts upon the clergy themselves in an unfortunate way. The popular demand for pulpit oratory is breeding a race of young clergy to whom the sermon is everything. All is sacrificed to it. And, indeed, its proper function is sacrificed in the effort to make it popular; popular, that is, in the sense in which the people demand it. It leads the clergy to neglect the serious side of preaching—instruction and the effort to convert. One of the saints has said that "the sermon which converts no one and makes no one angry is no sermon at all." Imagine this rule applied in modern times! What would become of sermons on the novel of the season, of sermons on fresh-air schools, sermons on the park system, and the like? It requires a greater degree of moral courage on the part of the clergy than the layman would suppose, to go on teaching religion and righteousness and spirituality to a meagre congregation, when pews might be filled by the advertising of sensational topics. Nor is this all the harm done to the clergy. It produces directly reliance upon the pulpit rather than upon pastoral work. The younger priests are tempted to put all their energy and strength into sermons and neglect personal supervision of and contact with their people. How can any system of devotion be established in a parish where the priest is given to understand that he had much better

burn the midnight oil grubbing up statistics and current opinions for his Sunday "Broadside," than rising early to "pay our morning sacrifice." In short, the groundless emphasis placed upon preaching destroys the spirituality of both people and priest.

There can be, of course, but one remedy. That is the effort to make church going a spiritual exercise on the part of the people. If people would endeavor to remember that they are in church for exactly one purpose, and that to worship God and say their prayers, the whole matter would adjust itself promptly. The atmosphere of devotion would put what preaching there must be in its proper place with both pulpit and pew. It would be incidental and would take its tone from the purpose of the gathering. This would make really helpful preachers of many clergy not specially gifted with smoothly working tongues, and for the people it would rescue many dreary discourses from unprofitableness, for the reason that the attention of the people would be caught in advance and without the aid of oratorical pyrotechnics. People always hear what they are listening for, and some of the best minds among the clergy are possessed by men to whom the ability to make "spread-eagle" speeches has not been vouchsafed.

In a word, a congregation of poor listeners, listeners who are poor because they listen without the right motive, makes a poor preacher: who is poor because he must have in all his sermons more froth than substance, and more popular catch-words than religion.

#### AN ALLEGORY

**I**N the presence of the Master Sculptor labored those who learned of him. But one there was who, drawn by the pleasures of the world outside, flung down his chisel, and forsook his task. The Master paused before the work. Beauty and truth indubitable were there, and promise glowed in every chisel stroke, yet he who fashioned it had done the labor out of love for self, and laid aside the tools whenever that love called him elsewhere. Summoning those who served him the Master had the block removed.

Now on the morrow came the young man to his task, to find his marble missing; a new one in its place. In answer to his look of inquiry there came to him a guide who said, "Another has been given thee. I am to lead to it." And as he went the Master smiled upon him, so that he thought no evil of the change.

Down, down through passages ever gloomier the guide led on, till in the final blackness, aided only by a solitary candle's light, they reached the journey's end—an isolated cell, solidly four walled, grim, wherein one might be even thankful for thick darkness. Yet, luminous in the candle's glow stood one thing beautiful, a block of pure and perfect marble all untouched, and at its foot the sculptor's tools.

Now, for the first time breaking the pregnant silence, spoke the guide, "Here at the Master's word thou must abide, to do that which is in thee, till I come again. Unless thou love thyself far more than truth, heedless of pain, thou wilt essay to labor." Speaking thus he vanished, and with him passed all light.

Through what seemed years interminable, wrought into fury by his pride and self-esteem, he fought his fate until, conscious of the loss ever of power to battle, in very fear at length he prayed; and lo, the demons tare and left him quiet, spent. He lay as one most truly dead nor knew he that the battle passed was in his favor. Now lying thus, there came to him the Master's smile, and presently he rose, and groping, found the marble, then the tools. Seeking a corner of the block he placed the chisel, lifted the mallet, struck and struck again, raining stout blows; and many fell upon the unprotected hand. Knowing but dimly of the power hidden in this his first obedience fraught with pain, he would have laid aside the tools and flung him down in new despair; for though he learned, heedless of agony, to work in darkness, what message could a spirit prisoned thus give forth? Yet now the battle was with hope, and when he knew this truth he laid aside, forever, his own will, ceased struggling, and submitted to his task. Again the Master's smile lightened the inner blackness and he prayed, prayed, and arose to labor, scarce knowing what it was that he would work. Long Suffering and Endurance stood beside him at his task, and ever freer grew his faculty, the blind hands shaping that which he, himself, could scarce interpret. Eager, pleading, the searching fingers ever more deftly strove to scrutinize

the work, and lo, a miracle, for behold they saw, not with a physical vision, but with an insight infinitely more true. The heavy load lifted from off his spirit, and he labored mightily, consciously obedient, gladly so.

Now, in that day there came again the guide who, leading him as one long blind, up, up through passages ever brighter into a chamber sumptuously fitted wherein was every comfort, bade him rest until he should return. Sleep came upon him. Strain and weariness fell away so that, when called again, he rose and passed into the Master's presence, so he thought. But lo, he seemed alone.

Once more he stood midst numerous marbles under the Master's care. The long-missed, glorious light dwelt lovingly on every beauty in the place, and eagerly intent, he fell to studying each piece. One block there was which drew him more than all the rest. Sublime conception, well begun, though all unfinished, a beauty strange and striking, breathing a sorrow which was yet a deepest joy, these lured and held him, and though he studied all the rest most carefully, ever and anon did he return to this, and all his soul went out in reverence and sympathetic joy, and his spirit rose exultant that it understood.

"This interests you?"

The sculptor turned to find the guide once more beside him. "Truly it seems to me the most remarkable, although the workmanship is strangely rough," he faltered. "It may be I am wrong. I feel so much at one with him who chiseled it and I, alas, am not one fit to judge." . . . "He who is doing it is of the Master's chosen few," the guide made answer, "one risen from tribulation selfless, whose being centers, not in his own will but in God's. Close now thine eyes and pass thy well trained fingers o'er the block, for they will tell thee much."

Obedient, his seeing fingers moved deftly, then with discerning eagerness, swiftly, impetuous. Over the intent face a light ineffable broke, and, scarce articulate, as one but half convinced he murmured, "How can this marvel be; the work is mine."

"The work is thine, indeed, true follower of His. Thou knewest not, in all the pain, and darkness, and despair, how truly thou wert laboring. Thou knewest not the height, and breadth, and depth of that thy plain obedience. The work is thine to finish in His sight, and every aspiration thou hast known, yea, every hunger after truth, shall find complete achievement. Work with the fullest sense of victory given of God. Blessing and joy be with thee. Work." . . . M. A. B.

#### WOULD ENJOY THE VESTMENTS

BY REV. N. D. BIGELOW

**I** WONDER if any of my ministerial brethren have ever considered the matter of vestments from the point of view of the reading public. If you desire a funny little squib here it is.

Returning recently with my family from our vacation, we were waiting in the station for the train, when my wife inadvertently picked up the wrong hand-bag, leaving mine to a stranger. After the mistake was rectified and apologies made, etc., the lady remarked that she might have profited by the exchange. I assured her that she wouldn't be able to make much use of an Episcopal clergyman's vestments. "Oh, yes," she said, "I would enjoy reading them very much."

#### ABSOLUTION

O patient Lord, so pitiful, so sweet,  
Behold Thy child, worn with the toilsome day,  
Foot-sore with foolish wanderings from the way.  
Weary and sad of heart, kneels at Thy feet.  
My face is stained with dust and tears and heat,  
My hands are soiled and all the flowers gay  
I clutched so eagerly, where now are they?  
Faded and foul, I flung them in the street.

Long have the shadows grown, the hours ill spent  
Look back on me with sad, reproachful eyes—  
One spot alone has room for me and rest.  
Dear hands that washed the feet on treason bent,  
Wash me; my heart new born in Paradise  
Shall weep glad tears on Thy forgiving breast.

MABEL C. DE VONA.

LOVE Him and keep Him for thy Friend, who, when all go away, will not forsake thee, nor suffer thee to perish at the last.—Thomas à Kempis.

## Choir and Congregational Singing

By F. LESLIE CALVER, Organist and Choirmaster, Holy Trinity, Red Hill, London

"Let everything that hath breath praise the Lord" (Ps. 150).

**D**URING recent years, the vast strides made in choral art by our English Cathedral and collegiate choirs have had one very marked effect: the improvement of singing generally. In England today there is scarcely an elementary or secondary school left where singing is not taught on really scientific lines, as opposed to the "quack," hot-house methods of quite recent times. But it cannot be said that congregational singing has advanced side by side, either with choral, or school singing. Still, some improvement has been evident in this direction, though, owing to the lack of opportunity for training, progress is somewhat slow.

The capture by America of such men as Tertius Noble, Miles Farrow, Felix Lamond, and Madelay Richardson—who are not merely organists, but *choir trainers* in the highest sense of the term—has naturally stimulated increased interest in choral singing in the United States. England is now pretty generally recognized as the ideal training ground for choirmasters. This remark is not made in any "lick-creation" spirit by one who might, as an Englishman, be expected to see through English glasses. It is simply a statement of what has come to be accepted as an axiom, even in musical centres like Paris, where vocal art maintains, nevertheless, a high standard. Nor is the reason for this far to seek. In English Cathedrals and collegiate choirs, the treble part is mostly sustained by boys, whereas on the Continent and in America, ladies mostly perform the same duty. Their position as disciplinarians naturally leads English choirmasters to insist upon the exact effects they desire—so far, at all events, as the juvenile singers are concerned. This, in turn, stimulates better efforts on the part of the adults and adult choirs generally; and thus more satisfactory all-round results obtain. Mixed choirs, on the other hand, cannot be literally trained, but merely advised.

### Practical hints:

Of course, it is impossible for an untrained body of singers to achieve the same results as a trained choir. This is a veritable law of the Medes and Persians. But there are several simple facts connected with the vocal art which, if more generally known and put into practice, would greatly improve singing generally. A few of these will now be briefly touched upon in such a way that the average reader will, it is hoped, be able to clearly follow what is meant. Technical language will be avoided. No theoretical knowledge of music will be requisite in order to understand.

First and foremost, deep, full breathing is necessary. It is said that Nero was wont to lie flat on his back and put weights upon his chest, which he would cause to move up and down by inhaling and exhaling air. Cruel and wicked though he was Nero was no mean judge of the aesthetic; and here we have the solitary example of his worth following. Singing is often said to be healthy. This is chiefly because it leads to deep, full breathing, and is consequently beneficial to the lungs.

### Imagination.

Just before a note is sung, it should be imagined—heard in the mind's eye, so to speak. A common fault is to think and sing the note at the same instant, leading to a lack of clearness. To break oneself of this habit is more difficult than might be supposed.

### Vowel Elongation.

Italian is generally recognised by musicians as being an ideal language for vocal purposes. The reason is that its vowel sounds, in almost every word, are pure, and lend themselves to beauty of tone. But it is a mistake to suppose that English does not adapt itself in the same way. A little method is all that is necessary. One example will make this clear; let us take the word *moon*. To sing this monosyllable, three distinct efforts are required:

- (1) A quick movement of the lips for the *m*;
- (2) Sounding the *oo*;
- (3) A quick movement of the lips for the *n*, thus:

(1)	(2)	(3)
m	oo . . . . .	n

This diagram represents, approximately, the proportionate amount of this which should be devoted to each effort. It will be seen that the middle section, containing the vowel *oo*, is much larger than the other two. This illustrates the principle of *vowel elongation*, which is such a feature of the Italian language. In the above example, no attempt should be made to articulate the *n* until just at the finish of the sound. The same principle should be applied generally. Final consonants must not, however, be passed over. The singer's golden rule is: "*Vowels long, consonants short.*" Here we have the secret of *sustaining power*.

### Nature's sound board.

Public buildings are often provided with a sound-board, in order to make the speaker's voice clearer. What happens? The sound-waves are first concentrated in one spot, and then distributed in all directions. In the same way, a ball rebounds with redoubled force when thrown against a wall. Good singers use the roof of the mouth after the same fashion. More volume can be secured thus than by any amount of forcing. Moreover, the sensation is a decidedly pleasant one to the singer. Herein lies the secret of *carrying power*.

### When not to take breath.

In hymn singing, too little attention is paid to *phrasing*—the recognition of the beginning and end of sentences. Put simply, phrasing means "don't always take a breath at the end of each line of poetry." Let us take an illustration from a familiar hymn—"Fight the good fight." The last two lines of the first stanza run:

"Lay hold on life, and it shall be  
Thy joy and crown eternally."

The natural tendency, in singing these two lines, is to take breath after the word "be." A moment's reflection will shew this to be wrong: it unnecessarily splits up a sentence. There is a comma after the word "life," and this should be accepted as a breath-mark. Consequently, the correct way to render these two lines would be:

"Lay hold on life,  
And it shall be thy joy and crown eternally."

Frequently the meaning of beautiful lines is entirely distorted by lack of attention, in singing, to such points. Read through for yourself the words of "Lead, Kindly Light"—a favourite hymn with the late President McKinley—and you will realize exactly what is meant. For instance:

"Keep Thou my feet; I do not ask to see  
The distant scene; one step enough for me,"

is frequently rendered as though the singer:

(1) Resigned himself, for no apparent reason, to perpetual blindness;

(2) Declared "the distant scene" to be "one step enough" for him!

The net result is one step too many!

It is hardly necessary to add that breath must never be taken, in singing, in the middle of a word. I once heard:

"The year of Jubilee is come"

distorted into:

"The year of Jew. Billy is come!"

We must realize that the act of taking breath is not merely the motor power of singing, but also is very punctuation. The difficulty is mostly a *mental* one—not a physical one. Psychologists tell us that the tendency of the human mind is to divide musical periods into parallel groups. Hence, a little child jerks out poetry in gasps of two syllables; when somewhat older, it will most likely extend to four syllables—and so on; but absolute symmetry between each group is nearly always present. Surely we adults ought to have the will power to break away from this slavish habit when necessary!

### Light and Shade.

Greater attention to expression in singing is desirable. Many hints were gathered by Englishmen from an American during the last visit of the Torrey and Alexander Mission to England. Mr. Alexander's conspicuous figure, perched up in full view of all present, as he clearly indicated by graceful,

unmistakable gestures what expression he desired, was a wonderful object lesson. The reader need not necessarily be a trained interpreter of music to understand that thoughts of peace, death, and similar solemn sentiments, must find expression in soft singing. The last stanza of "Rock of Ages," for instance:

"While I draw this fleeting breath,  
When mine eyelids close in death,"

should surely be begun softly! Coming to the words:

"When I rise to worlds unknown,  
And behold Thee on Thy throne,"

a gradual, *not violent*, increase of tone suggests itself. Finally, the hymn might fittingly conclude by sinking to a reverent whisper on the last two lines:

"Rock of ages, cleft for me,  
Let me hide myself in Thee."

Further examples might be given; but they are needless. The best rule is: *Think of what you sing!*

### THE COMING OF ITS OWN

By S. ALICE RANLETT

**T**HIS was a wonderful, rare plant from the depths of the vast South American jungle, the only one of its kind in France, probably the only one in Europe, its proud owner believed; it was cherished and tended like a royal child, the heir to a throne, kept in winter in a glass house with temperature and humidity like those of its native southern forest, and given in summer the open air and flooding sunshine of a walled garden. The plant flourished and rewarded its gardener for his care, putting out yearly a new luxuriant growth of glossy green foliage, and bursting each summer into the marvelous beauty of its perfumed, richly painted blossoms.

Scientific men and lovers of beauty came from other countries to see the splendid tropical blossoms which, yearly, after their brief season of bloom, faded and left no fruit behind.

But after many seasons, one day when the summer bloom was over, the owner discovered on the plant a small pale green object which he had never before seen; sent for the wisest men in plant lore who came, looked, and declared that the plant had fruited.

"But how," they asked each other in amazement, "can it be? Only the fertilizing pollen of its own kind can bring the plant to fruition and there is no other of this kind in all France."

The strange event was discussed in scientific circles and in the public press, and then there came to the owner a letter from a gardener in Marseilles, stating that he also owned an individual of this South American plant. And the seeming miracle was explained; the pollen must have gone on the wings of the wind four hundred miles to find the flowers of its only mate in all the land!

It was a wonderful seeking and finding, but after all it was just like the ways of Providence; for, to the life that, according to the divine law for it, grows and unfolds its beauty, putting forth leaf and flower, for its full perfection and glory its own shall surely come, some day, borne on some blessed wind of God.

**T**HERE is a beautiful story told of Professor von Herkomer, the celebrated sculptor and painter. His father, who was himself a sculptor, lived to a great age; and in his declining years the keen sight and sensitive touch, so necessary to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. The modeling he did in these later days was, of course, far from reaching his accustomed standard.

After he went to bed, however, each night the brilliant son who loved him would go into the studio where the old man had been at work and, taking his work in hand, would correct all its deficiencies, giving it here and there a touch, and rounding off its corners and crudities, as he was so well able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work, all unconscious that someone else who loved him had been correcting his work and beautifying it.

We do not know if the story is true, but we are sure that is what Jesus does for us when we honestly do our best for Him. He who has begun the work by inspiring us to begin, will overrule its mistakes and transform its poorness by His own beautifying touch until it is something of real value to His cause in the world. His faithfulness is our security, now and always.—*Selected.*

## SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor  
at North American Building, Philadelphia

### CHICAGO OFFICIALS TRAVEL ABROAD

**C**HICAGO sent abroad a group of her aldermen and members of her important commissions like the one on terminal facilities, so that they might learn what European cities have to teach; but the war interfered rather seriously. Two definite convictions were apparent in the opinion of Paul S. Mourer, who traveled with the groups for the *Chicago News*.

The first was that it is immensely stimulating to see how other municipalities have grappled with great problems and have succeeded despite apparently insuperable obstacles. The second was that even if ideas directly applicable to Chicago are not obtained, the commission's business will still be successful, for henceforth it will know how to answer both the critics who are continually telling Chicago that this or that European city has solved Chicago's municipal problems, and the critics who habitually brand every proposed improvement as impractical, whereas similar improvements are already in operation in Europe. In other words, the commission is finding out once for all just what the European cities can teach Chicago regarding railroad terminals and harbor facilities, a result well worth the effort. While in London, the commission investigated the electrification of the suburban trains. In the words of the *Tribune's* correspondent, both the aldermen and the engineers gathered facts with which to make life miserable for the Illinois Central upon their return to Chicago. The result of the investigation was this emphatic opinion of the commission:

"It must be done."

The most convincing illustration was the London, Brighton and West Coast Railway, which has electrified two of the suburban lines. Under steam, these lines formerly carried 8,000,000 passengers annually. Then came the competition of electric tramways and motor buses. The road's business fell to 3,000,000 passengers annually. Since electrification the lost ground has been much more than regained and the road now carries 12,000,000 passengers annually. Officials told George E. Hooker, the secretary of the City Club, that they are happy over the results of the electrification of twenty miles of the road. The first experiments were made in 1909.

### CIVIL SERVICE REFORM IS POPULAR

Some time ago, a correspondent said a significant fact worthy of being mentioned was the continued popularity of the cause of civil service reform wherever the people have an opportunity of casting their ballots upon the subject. He said: "You will probably find that within the past year elections have been held in New Jersey showing the same results as those which appeared in prior elections in New Jersey and New York, Ohio, Illinois, Colorado, etc."

This comment was submitted to the acting secretary of the National Civil Service Reform League, who replied as follows:

"Your letter asks for verification of a statement to the effect that popular votes, wherever occasion has arisen, have upheld the merit system in the adoption of civil service laws. It is true that wherever civil service provisions have been before the people for their rejection or adoption they have almost universally been adopted. There is but one instance, so far as we have been able to learn, where a referendum to the people on the initial adoption of a civil service law has failed to carry. That was in the village of Haledon, N. J., where it is said the defeat of the effort to have the state law adopted was due to the activities of the Socialist element of the community. With that qualification, I think the statement in your letter could stand."

### THE SMOKE NUISANCE

Here are what those most familiar with the campaign to suppress the smoke nuisance (which is anti-social in more aspects than one) consider as the more important developments of the past two or three years:

1. Frank recognition of smoke as a nuisance.

Even Pittsburgh, "The Smoky City," now admits in an economic survey that "The smoke nuisance is here set down frankly and unreservedly as the greatest hindrance to Pittsburgh's economic progress."

2. Education of public to the economic waste caused by smoke.
  - a. Soiled goods in stores.
  - b. Soiled exteriors of buildings.
  - c. Soiled furnishings.
3. Education of plant owners.
  - a. To the fact that smoking chimneys are evidence of poor combustion and inefficient boilers.
  - b. To the fact that in many cases smoke may be eliminated by proper training of firemen without the installation of new apparatus or smoke consuming devices.
4. Growing sentiment that smoke prevention is an engineering problem, and should, therefore, be handled by the municipal engineering staff rather than by the medical staff.

#### INFANT WELFARE

The system of weighing babies periodically at the Health Department, adopted in October last at Walsall, England, has aroused an increased interest and competition among the mothers, and there has been a steady increase each month in the number of children brought. In the course of his annual report for 1912, Dr. Harry Shore, medical officer of health, suggests that the utility of the visits would be greatly increased if it could be arranged that the mothers on these occasions receive lectures on the care and management of infants. Dr. Shore is appalled at the ignorance displayed by many mothers. It is no uncommon thing to find an infant being fed on boiled bread, rusks, potatoes, and even tea, at an age when this kind of diet is nothing less than poison. In the case of young mothers, this method of feeding is often adopted on the advice of older women, who, in many instances, have had more experience in burying than in rearing children.

#### READING FOR THE BLIND

The Free Library of Philadelphia, coöperating with the Pennsylvania Home Teaching Society, supplies the blind with reading matter in the eastern part of Pennsylvania. In 1913 the names of 127 new borrowers were added; 18,505 volumes of embossed books being circulated among 699 persons, this library having the second largest circulation among the blind. Of the 4,472 volumes in actual use, 1,591 belong to the Free Library of Philadelphia and 2,881 to the Pennsylvania Home Teaching Society. The Society for the Promotion of Church Work Among the Blind has placed the publications of that society also at the service of readers. The Pennsylvania School for the Blind at Overbrook, though entirely a school library, helps in the circulation of books outside the school by supplying text books and loaning the German and French books at its disposal. Last year they circulated among outside readers about 800 books.

#### STREET CARS WITHOUT PLATFORMS

"Platformless" cars have reached St. Louis. These new cars are the same length as the old ones, but as they are without platforms, the interior capacity is that much greater. According to the vice-president of the railroad company, the new cars will seat at least ten more people than the others. In his judgment, the main advantage of such cars is that they cut down the number of accidents, as most people are injured while getting on or off cars in motion. The arrangement of the St. Louis cars is such that they cannot move so long as the door is open. The motorman is unable to start the car until the door is tightly closed.

This sounds all very well; but what about the people inside when there is an accident?

#### WHAT MAY TENEMENT HOUSE DWELLERS EXPECT?

*For You*, is the title of a striking pamphlet issued by the Tenement House Department of New York City, of which John J. Murphy is, and has been for five years, the effective and intelligent chief. This one-syllable pamphlet (it is really more than that, but is so simple that it deserves that designation) tells the tenement dweller what he is entitled to expect when he rents a flat. In twenty-one carefully illustrated pages are set forth fully but concisely what should be done to make life better worth living. This advice, which has been prepared in coöperation with the Tenement House Commission of the Charity Organization, should be reproduced in other communities where tenements exist.

#### DEVICE TO RECORD STREET CAR FARES

Word comes from St. Louis that an electrical automatic register has been invented there which records every fare paid

on street cars both on the car and at the office of the auditor of the company, and that it has been proven perfect after a month's trial on the Cleveland avenue line of East St. Louis.

Both the five and ten cent fares are recorded by the instrument on the car, and when the car passes the Metropolitan Building the number of fares recorded in the car is shown on the recorder in the office, which is operated by an electric connection as the car passes the register point.

The Woman's Municipal League of New York aims to promote among women an intelligent interest in municipal affairs and to aid in securing permanent good government for the city of New York without regard to party or sectional lines. It has branches in many districts covering a large part of Greater New York. The idea of the league is to act in co-operation with the city departments wherever possible. To that end it has such committees as those on education, on health, on parks, on playgrounds, on police, on streets and transit, on legislation (including the aldermanic committee). These committees meet at headquarters and are composed of delegates from the various branches—which branches interest themselves primarily in matters of local importance.

SAN FRANCISCO's monthly paper, entitled *The Improver*, contains on one page the picture of a magnificent new hotel and on the opposite page a picture of a vacant lot within a block of that hotel in a most unsanitary and ugly condition. This constitutes an effective way of disclosing the lack of civic pride and respect manifested by all too many holders of real estate, who are perfectly willing to reap the benefit of public improvements, but are unwilling to contribute their share toward them.

D. FRANK GARLAND, Director of Welfare in the City of Dayton, Ohio, which has a City Manager, in a recent letter said: "I believe that our experiment of city government here will prove abundantly successful. We have gotten what I think is the chief thing to be desired—team-work—and team-work extends to social and philanthropic agencies all working together for the common good. Perhaps the flood made it possible here, but it is possible anywhere after the people once see the need and wisdom of it."

CHICAGO is really getting better, in the opinion of Arthur Burrage Farwell, President of the Law and Order League. In a recent statement he said that in the last seven years there has been almost revolution in public sentiment on the vice question in the city of Chicago, and that there was never a time in the history of the city when there had been such a healthy sentiment against the social evil and against commercialized vice as at present.

A PERMANENT charter commission for Chicago, composed of thirty members, including fifteen aldermen, has been appointed by the Mayor. It is the purpose of the commission to devise a way of obtaining amendments to the state constitution permitting the joining of all taxing bodies within the city, the city having something like seventeen at the present time, and to promote other greatly needed amendments to the charter.

A BIBLIOGRAPHY of eugenics and social welfare has been published by the Bureau of Analysis and Investigation of the New York State Board of Charities. It can be had on application to the board at its Albany address.

THE LATE Bishop of East Carolina, Dr. Strange, was a member of the first Joint Commission on Social Service, and contributed largely to its discussions and work.

A QUARTERLY REPORT on unemployment among organized wage-earners has just been issued by the Labor Division of the Massachusetts bureau of statistics.

FOURTEEN Wisconsin towns have responded to the community music campaign inaugurated by the State University.

A DIRECTORY of trades unions in New York has just been issued by the New York Department of Labor.


**CORRESPONDENCE**

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

**SIXTH PROVINCIAL SYNOD**

To the Editor of *The Living Church*:

I NOTE that the tentative programme arranged for the initial Synod of the Sixth Province in Minneapolis and St. Paul provides only one day for the transaction of all business that may come before the Synod. Friday, October 9th, is given up to a meeting of the Board of Missions at which delegates are expected to be spectators. On Saturday opportunity is given the Bishops of the several dioceses and districts to give reports concerning their work which must be confined to five minutes each. Then is to follow a conference devoted to the raising of the missionary apportionment. Sunday is given over entirely to the regular services and a missionary mass meeting. Apparently the Synod closes with this last service.

Now Sir, it seems to me that herein there is not much to justify delegates from the various dioceses taking the time from their work and paying their own expenses to the Twin Cities to participate in this Synod. The Bishops in the five minutes allotted to them can tell no more than one can read in the *Living Church Annual*. There is to be no opportunity given for discussion of the needs of the Sixth Province or for real conference on ways and means to meet those needs. The writer is as deeply sensible as anyone of the value of conferences on the missionary situation, but to give up practically the whole time of the Synod to missionary discussion and services reduces it to a missionary rally, which, however salutary, is not the whole object of the Synod.

I earnestly hope that this tentative programme may be revised; that the Synod may either be convened earlier or last over into the following week, and that real opportunity may be given for considering the problems of the Sixth Province.

Yours truly,  
WESLEY W. BARNES.

Nebraska City, Neb., Sept. 8.

**EDUCATION AND PAROCHIAL SCHOOLS**

To the Editor of *The Living Church*:

WHAT matters it whether we call ourselves Catholic or non-Catholic, whether the Pope of Rome be ruler of the earth, or Mary G. Baker Eddy be still in the flesh, so long as we attempt to build the Church of Christ upon the sands? The writer makes no pretense of learning, but longs for the sweet sunshine to dispel the murk that envelopes this sad old world of ours, and it would seem to him that our whole system of education is at fault.

The horrors of the present war in Europe, the restless tide of seekers after excitement, the army of the unemployed, the blazing advertisement of the sex problem, and the indifference to so-called Christianity, would seem to justify your recent assertion that the world is mad.

Let us consider one phase of the question, which seems to be agitating the public mind *ad nauseam*, viz, sex education. The columns of the religious and secular press are so full of it that one is at a loss to know what periodical is safe to place within reach of the freshly developing mind. We bear earmarks of the amateur in the art of being good. We have all witnessed the amusing spectacle of the novice on the bicycle who keeps his eyes fixed upon the stone in the road until he runs upon it as certainly as he wishes to avoid it; and it would seem to be that very thing that many, who sincerely desire to help the situation, are doing with this sublime subject.

Where is the boy or girl, having the opportunity to observe the flowers, the birds, the animals, who does not delight in their habits and their beauty; who is not eager to know more of them? God has put it into their hearts. They ask for bread and we give them a stone. Why should the favored few alone, carried by wealth, or circumstance, into the university, be privileged to study biology, alone be prepared for a definite human destiny? All of God's children turn their faces towards life and light, as the flowers turn their faces to the sun, and what do we give them? Figures and dates, names and dead things, suited only to the making of money.

The Board of Religious Education has taken a long step forward in preparing literature which puts life and human interest into the teachings of antiquity concerning our religious life; why cannot the same thing be done with the lessons concerning our material life,—or rather, why cannot the blending of the two be treated in a virile manner? What fairy story could be more entrancing than the life-history of the hydra; than the story of a beautiful flower; than the wonders of the tender solicitude of the Master Sculptor for the expectant mother, whose very face is glorified with the honor He has bestowed upon her—making her co-partner with Himself in the creation of the future rulers of His everlasting kingdom? Yes, it could

be done; but, you may object, the schools are in the hands of the politicians and we cannot expect to idealize them. I answer: Is it not the Church's opportunity?

We complain that the children from Christian homes are turning the cold shoulder upon the Church, that there is a dearth of candidates for Holy Orders, that we are misunderstood, and that history, as taught in many of our public schools, warps the truth; but what are we doing to stem the tide? Does not the parochial school solve the problem? We feebly admire the organization of the Roman Church, but we fail to recognize that the cornerstones of her foundation are her parochial schools—mediaeval and undeveloped though they be. If we would permanently aid our children we must guide them in their daily lives, the hand of love constantly leading them along the deep waters, and by the raging torrents of life. An occasional snatching from the very brink is a frightful and unsatisfactory business to all concerned. Some day our backs are sure to be turned at the crucial moment. The public school, and the Sunday school—the very name is a reproach—show symptoms of failure. The parochial school would seem to be full of promise.

Very truly yours, GEORGE W. DOW.  
Mobridge, South Dakota, September 5, 1914.

**LOYALTY TO ORDINATION VOWS**

To the Editor of *The Living Church*:

I KEENLY appreciate the generous treatment which I received at your hands in your editorial, "Through the Glass Darkly," of August 29th. May I have space for a brief reply?

1. The conflict is not between truth and honor, but rather between formal honor and essential honor, between formal loyalty and essential loyalty, between formal loyalty to a vow and essential loyalty to the Church.

2. I must still maintain that there are times when a formal lie is of the essence of morality—whatever "plain" Christian people may think about it. For instance, when a doctor to save the life of a sick woman assures her that her husband is safe knowing the while that he is dead. But of course the position of the modern unorthodox clergyman is not nearly even so formally false as that, inasmuch as he substantially believes all that he affirms.

3. In the last analysis the individual can no more get away from his private judgment than he can get away from himself. In determining to do so he would be falling back upon it. In forming it he is, and ought to be, influenced by evidence (environment counts in this case only as it affects evidence). Thus you, Mr. Editor, appeal to my judgment and adduce your evidence. But your argument, as I understand it, amounts to this: Accept the traditional teaching of the Church as a working hypothesis no matter how overwhelming the evidence may be against it! Which is not asking me to be humbled minded, but to be unreasonable, foolish. When the evidence compels, one can show humility only by submitting.

4. The supreme moral right of the laity is to hear the truth, as it is the supreme moral duty of the preacher of the gospel to teach it as they shall be able to bear it.

To revert to the point at issue: Modernists believe that vows were made for the Church and not the Church for vows; and that in being true to the best interests of the Church as they see them they are true to the spirit of their ordination vows.

C. C. KEMP.

**THE RUSSIAN ANTHEM AS A WAR PRAYER**

To the Editor of *The Living Church*:

THOSE who have followed the various special forms of prayer drawn up by our Bishops, and others, will not fail to be struck by the words of the Russian National Song, which are, in effect, a wonderful prayer to the Almighty, and which can be paraphrased into a most suitable form to be used by any nation involved in war.

The national songs of France and Germany make no mention of God at all, but glorify the might of man alone. That of England calls upon God, indeed, but forgets to confess the sin of man. In the following paraphrase of the Russian hymn, I have not introduced a single thought which is not covered by the original; at least by the only English translation I have seen:

"O most merciful God, who art terrible in Thy power, who speakest in the thunder, and smitest with the lightning of Thine anger; Lord God of hosts, send us help we implore Thee in this our time of danger, from heaven Thy dwelling place, even from Thy throne on high. Suffer not Thy wrath with its terrors to

overwhelm us, for we confess unto Thee that Thy holy ways have been forsaken in the earth, and thy word despised. Vengeance is Thine alone. Let thine omnipotent arm be stretched forth for the deliverance of Thy people. Thou who slumberest not; who watchest over all, though invisible; who judgest all men, though forgotten by the children of men; save us now, we humbly beseech Thee, and grant peace in our time, O Lord!"

(Translation of the Russian National Anthem.)

"God the all-terrible, Thou who ordainest  
Thunder Thy clarion, and lightning Thy sword,  
Show forth Thy pity on high where Thou reignest,—  
Give to us peace in our time, O Lord!"

"God the all-merciful, earth hath forsaken  
Thy holy ways and slighted Thy word;  
Let not Thy wrath in its terrors awaken,—  
Give to us peace in our time, O Lord!"

"God the omnipotent, mighty Avenger,  
Watching invisible, judging unheard,  
Save us in mercy and save us in danger,—  
Give to us peace in our time, O Lord!"

New York, September 6th, 1914. H. O. DU BOIS.

#### REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

MONG the many replies to the request for suggestions as to the revision of the Communion Office, I have waited in vain to see the one which to me at least, seems of greatest importance. I refer to the rubric which orders the priest to keep upon the Holy Table until after the blessing what remains of the Sacrament. It would seem to an ordinary layman that this rubric should be altered to some such form as this:

*"When all have been communicated, the priest shall return to the Lord's Table and there reverently eat and drink what remains of the Consecrated Elements, rinsing the Cup with a little water and wine."*

The meaningless reservation until the end of the service is thus done away with, and the irregularity of a second Communion, so startling to Churchmen of other rites, to say nothing of Protestants who may be at a celebration, is no longer continued.

Three other points might be noticed. To take them in order:

I am sure I am not alone in wishing to see included a direction to the effect that the priest is to mingle a little water with the wine when he places it on the table at the offertory.

Then again, how much more fitting for the Lord's Prayer to be said after the prayer of consecration immediately before one's communion; this also is its traditional place at least since the time of Gregory I.

Lastly, is not the *Gloria in Excelsis Deo* placed as we have it a bit of an anti-climax? Would it not also be far more meaningful in its original place just before the collect of the day? Here is an old exposition of the Communion Service—which mystically interprets it as being an outline of the whole of our Lord's Life as well as His Passion and Death. In that exposition the *Gloria in Excelsis* is thought of as the song of the Holy Angels at our Lord's Nativity. As we have it, this thought is done violence to. But aside from mystical application, was there any good reason for moving that glorious song of praise to the very end of a service which reaches its highest point in Communion? That service should be brought to its close as simply as possible, after that point. The present prayer of Thanksgiving might be employed as an invariable Post-Communion followed by the Blessing.

In two matters permissive usages might be provided for, viz.: The recital of the Decalogue might well cease to be of obligation, a Psalm being sung in its place as an introit. Secondly, all that part of the service beginning with the short exhortation, through the comfortable words might be said as an immediate prelude to the Communion of the people.

That we should try in revision to put one service into a more orderly form is at least the view of

Yours most respectfully,

HERBERT W. B. COUENHOVEN.

New York, September 12, 1914.

#### THE WAR

To the Editor of *The Living Church*:

HE editorial in THE LIVING CHURCH of September 12th on Christianity and the War, is for the most part admirable.

It should be widely read. But I deeply regret one element in it and wish to protest against that element. I refer to the calm assumption that Germany is religiously and morally superior to France and hence is the reason for Germany's advance into French territory. In passing, one may note that Germany is at the moment I write, retiring from France. It would take a very extensive acquaintance with all forms of vice to decide on the moral superiority of one nation over another; and as to the religious side,

he would be a bold man to say that Christianity has any truer foot-hold in Prussia than in France. Moreover, granting that France has sinned through impurity, is not pride a deadly sin, and Prussia impresses one as having sinned through pride. Surely, it is not for us to judge the nations, any more than the individuals—"And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay: but except ye repent, ye shall likewise all perish."

Very truly yours,

Boston, September 12, 1914.

J. H. CABOT.

#### THE EXILE

Let me contrive, oh God, to set my feet  
Determinedly within a narrow road:  
But near enough that I may hear the beat  
Of other foot-falls, where I would have strode—  
For heavy, Lord, is this, my silent load.

If it may please Thee, hang a silver veil  
Between my eyes and yonder shapes: I know  
How fair, alas, their faces are; how pale  
The soft glow of their filmy hair: aye, flow  
With quickened current, river there below!

Lord, through the rushes gleams so fair a star!  
Soft little winds fan evermore my face;  
And where the marshes lengthen sweet and far—  
Nay, keep me, Lord, within my narrow space:  
It were enough to dream of such dear grace!

This only, Lord—Thou God of all who yearn:  
That I may sometimes catch the echo clear  
Of those old songs that throb and thrill and burn;  
That I may sometimes turn my eyes and peer  
At ghosts of things so dear, oh heart, so dear!

And haply in that solace, I may find  
The hidden core of all things I have known:  
The music at the heart of ties that bind,  
Red roses sprung from seeds too deeply sown,  
And true love, through the years but fonder grown!

LILLA B. N. WESTON.

#### FOR THE SOLDIERS

O Friend Beloved, Good Night.

O Friend belov'd, good night,  
The daylight wanes,  
And o'er thee, calm in sleep,  
God's silence reigns.

O'er thee, the patient stars  
Keep watch this night;  
Whilst clouds, like angel forms,  
Float past in white.

God holds thee in thy rest,  
In His own Peace,  
Yet nerves my heart to hail  
Thy soul's release.

So, friend long loved, good night,  
Compline has rung,  
And *Nunc Dimittis* now  
O'er thee is sung.

—Anon.

#### SHADOW AND SUBSTANCE

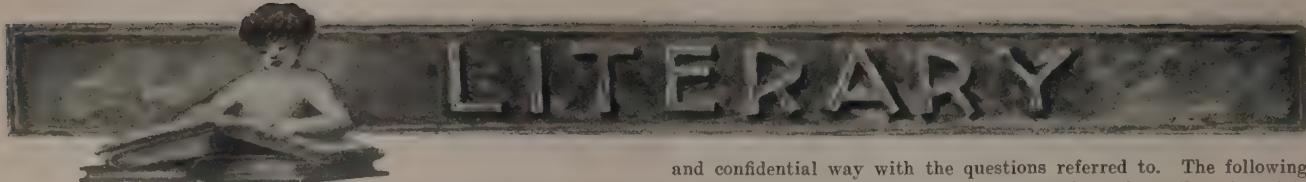
How was it that to-day I met  
My foe—confronted face to face—  
And woke within his eye regret—  
Not wrath—surprise, not rage but grace?

Was it that as I went, my mind  
Expectant not of him—but good  
And tranquil musing—could but find  
In him the likeness of its mood?

O thought to call the soul to prayer!  
What is this thing called hate we see,  
Which, when we breathe God's upper air,  
No more seems part of thee and me?

Alice N. SPICER.

OPEN WIDE every avenue of your being to receive the blessed influences your Divine Husbandman may bring to bear upon you. Bask in the sunshine of His love. Drink in of the waters of His goodness. Keep your face upturned to Him. You need make no efforts to grow. But let your efforts instead be all concentrated on this, that you abide in the Vine.—Hannah Whitall Smith.



#### SUGGESTIONS TO THE CLERGY

*Decently and in Order.* Pastoral Suggestions in Matters Official and Personal. By the Rev. Wm. C. De Witt, S.T.D., Dean of the Western Theological Seminary, Chicago. The Young Churchman Co., Milwaukee. Price \$1.50; by mail \$1.60.

This is a very welcome book, and is crowded full with helpful suggestions to the young clergyman and the clergyman who is not so old but that he is able to receive suggestions. It has to do with all the manifold and intricate situations in which the rector of a parish finds himself, whether as priest, as pastor, or as rector; and the necessity for not over-emphasizing any one of these functions to the exclusion of the other two rightly receives considerable stress. The suggestions relating to ceremonial presuppose the average parish in which the ceremonial is not elaborate, and are strong in common sense, though occasionally one differs with the author on some particular point. There are helpful suggestions as to how to perform regular and occasional offices of the Church, particularly useful in such matters as marriage, visitation, and communion of the sick, burial of the dead, and the like, in which many practical and difficult questions constantly arise. There are then chapters on such subjects as preaching, the keeping of the parish register, pastoral visits, the relation of the rector to his vestry, his choir, his Sunday school, and other organizations, hints on the official side of parochial work, and other useful hints on such personal matters as relate to the private life of a clergyman. All told, we doubt whether as much practical help to a clergyman in actual work has ever before been brought within a like compass.

*Modern Methods of Parochial Organization.* By the Rev. C. W. A. Brooke, M.A. London: Mowbray & Co. Milwaukee: The Young Churchman Co. Price \$1.40; by mail \$1.50.

This is by no means merely a plea for business methods in parish life: it provides the ways and means by which the business side of a parish may be systematized, and rather spiritualizes the business than makes a business of the spiritualities. Much that is suggested is so entirely for an English parish that it could hardly be of service on American soil. But it is a sign of the times to see such a publication in England and by an English priest. It will give many who in this country still feel that the English Church is inefficient in her means of reaching the people, a better idea of her awakening than many treatises could possibly give.

B. C. R.

#### VESTMENTS AND HOW TO MAKE THEM

*Vestments and How to Make Them.* By Lilla B. N. Weston. With a Preface by the Very Reverend Selden Peabody Delany, Dean of All Saints' Cathedral, Milwaukee. The Young Churchman Co., Milwaukee. Price \$2.00 net; by mail \$2.15.

This book will be a boon to parish guilds and to women in general who are willing to prepare themselves to construct vestments for the Church. In very many churches the question of introduction of Eucharistic vestments is largely the practical one of how and where to get them in such wise that they are adapted to Anglican use, avoiding the tawdriness that is common in other uses, and which, we shall hope, will never characterize Anglican vestments of any sort. Sixty diagrams and patterns, with careful explanation of the construction of the different vestments, and with half tone illustrations showing them in completed form, are the principal contents of this book. Another critic has tersely described it as "fool proof." We doubt whether a higher or more just compliment could be written, and we have every reason to believe that the directions and patterns contained in this book will be found so practical that any one accustomed at all to fine needle work will have no difficulty in working them out.

Where vestments can be made by the women within a parish, very much of the difficulty as to their introduction and as to understanding their use will be obviated.

#### BIOGRAPHY

*Malcolm MacColl.* Memoirs and Correspondence, edited by Rt. Hon. G. W. E. Russell. E. P. Dutton & Co. Price \$3.00.

To any student of the Eastern question, of England's policy in the Balkans, of the Irish question, or the Ritualistic controversies in the last half of the nineteenth century, this work would be very valuable.

The author has published a mass of correspondence between Canon MacColl and such men as Gladstone, Salisbury, Liddon, Newman, Döllinger, Froude, Hutton, and others, dealing in a personal

and confidential way with the questions referred to. The following description by an anonymous writer, quoted by the author, is a fair summing up of the versatility of the man:

"No one eats his dinner more sociably, or tells a story more aptly; no one enjoys good society more keenly, or is more appreciated in it; but he does not make society a profession. He is conscientiously devoted to the duties of his canonry; he is an accomplished theologian; and he is perhaps the most expert and vigorous pamphleteer in England. The Franco-German War, the Athanasian Creed, the Ritualistic persecutions, the case for Home Rule, and the misdeeds of the Sultan, have in turn produced from his pen pamphlets which have rushed into huge circulations and swollen to the dimensions of solid treatises. Canon MacColl is genuinely and *ex animo* an ecclesiastic; but he is a politician as well. His inflexible integrity and fine sense of honor have enabled him to play, with credit to himself and advantage to the public, the rather risky part of the priest in politics. He has been trusted alike by Lord Salisbury and Mr. Gladstone, has conducted negotiations of great pith and moment; and has been behind the scenes of some historic performances. Yet he has never made an enemy, nor betrayed a secret, nor lowered the honor of his calling."

His greatest work, *The Reformation Settlement in the Light of History and Law*, was a controversial work against the attempt of Sir William Harcourt to curry favor by an ultra-Protestant crusade, and had a great influence in checking the political possibilities of the Kensit movement.

As an illustration of the fearless character of his pen, the following illustration in a letter to Lord Salisbury, is characteristic:

"Our Bishops, with the best intentions, have always displayed a genius for mismanaging every Church movement, whether low, high, or broad. I am sometimes tempted to think that the strongest historical argument for the divine origin of the Church in this land is the fact of its having survived on every critical occasion the blundering tactics of its chief members. People will generally follow leaders who know how to lead."

If there is any criticism of the book it is the total lack of fitting the vast bulk of the correspondence into the narrative. By cutting out two thirds of the letters and placing the other third in the biography of the man, the author would have saved the book from the tediousness which one feels in reading masses of unrelated correspondence. Still the letters are such as to be interesting in themselves.

J.

#### RELIGIOUS

*Pastor Futurus. A Dramatic Idyll.* By John Huntley Skrine, D.D. London, New York, etc. Longmans, Green & Co. 1914. Price, \$1.50 net.

A series of interesting soliloquies, dialogues, and incidents, made the vehicle of argument for a tolerant attitude towards those whose studies have unsettled their hold on the Catholic Creeds, construed in their historical meaning. It is not a book to be swallowed whole, and we are not inclined to regard it as representing adequate mastery of the issues now before the English Church.

*From Death Unto Life. Thoughts for Mourners.* By James H. F. Peile, Archdeacon of Warwick. Longmans, Green & Co., New York. Price, 36 cents net.

This consists of two chapters reprinted from the larger book by the same author, *Ecclesia Discens*, being those of especial value to mourners, for whom this little book is issued. "One thing may truly be said," writes the author, "that nothing here is set down at second hand; it is the genuine record of God's dealing with one troubled soul, and so may have its meaning for others who are passing under the discipline of sorrow." Certainly this adds value to the book.

IN ADDITION to the already considerable literature for the Three Hours of Good Friday, is *Good Friday Addresses on the Words from the Cross*, by the Rev. Henry M. Barbour, D.D., rector of the Church of the Beloved Disciple, New York. The addresses are plain and devout with no attempt at ultra-originality or at finding new things to say where so much has already been said. It is an excellent production. [Edwin S. Gorham, New York.]

A LITTLE BOOK bearing an introduction by the Bishop of London has just been issued entitled *A Prayer Book for G. F. S. Members*. We find it very excellent indeed, except that, being intended for use in England, there are many respects in which it does not easily adapt itself to American conditions. One wishes that an American edition of the book could be issued. [Longmans, Green & Co., New York. Price, 10 cents net.]

## HISTORY

CHARLES A. BEARD'S *Contemporary American History* is a thoroughly readable book and gives one an excellent perspective of the period 1877-1913, concerning which one thinks he knows much, but really knows but little—accurately. Curiously enough, until this volume appeared there was no text book dealing with this period. Dr. Baird has sought to fill the need and he has done so most satisfactorily. Although a text book intended for student classes, it may be read by maturer men and women with profit and satisfaction. The book is "impressionistic," but the author's effort to be fair and accurate is conspicuous. [New York: Macmillan Company. \$1.50.]

C. R. W.

## POLITICAL AND SOCIAL

The large business enterprises are, in a way, coming into their own; that is, they are beginning to receive the thoughtful attention on their merits, and not as objects of popular attack and of political use. An evidence of this is the series on "The Romance of Big Business," which the Doubleday-Page Co. is putting forth. This is an interesting undertaking and will prove a valuable one if the series does not degenerate into partisanship and fulsomess. The first volume, on *The Conquest of the Tropics*, by Frederick Upham Adams, is a stirring tale of the United Fruit Co. As the publishers frankly state, they do not "wish anyone to be deceived into believing that this series is any different from what it pretends to be as now announced. It is planned as an open and above-board presentation, frankly putting forth the interesting points of large business enterprises." In the chapters of the present volume, "a large portion of the information as to facts has been obtained through the courtesy of officials of the United Fruit Company. The deductions of the author stand on his reputation as a student and an analyst of issues of public concern. This method will be pursued in the preparation of the books of this series, which later will be announced. It is the belief of the publishers that a series of books thus planned will possess an interest and have a real value not only to those who are investors in these great enterprises, but also to a public which is demanding that far-reaching corporations shall give an account of their stewardship."

THE SHORT BALLOT idea is taking hold of the American mind, and although it may be some time before it is engrafted upon the constitutions and laws of the several states, it is making encouraging headway. Arthur M. Kales' *Unpopular Government in the United States* is a scholarly exposition of the whole question involved. Professor Kales defines unpopular government as one of centralized power which is able to maintain itself in the face of popular disapproval. He then points out that the establishment in the United States of state and municipal governments, according to the plan of splitting up the power of government among many separate offices and requiring the widest and most frequent use of the elective principle, has cast so great a burden upon the electorate that an intelligent citizen is reduced to a state of political ignorance inconsistent with self-government. This situation has made it possible for a well-organized hierarchy to acquire the real power of government and to retain it, in the face of popular disapproval, for selfish ends. Such leaders the author characterizes as "politocrats." The book is useful and is as much of a contribution, in its way, as was Richard S. Childs' *Short Ballot* in its way. [Chicago: University of Chicago. \$1.50.]

FRAZER OPPENHEIMER'S widely known book (at least to students of the subject), *The State*, has been admirably translated into English by John M. Gitterman. Oppenheimer regards the state from the sociological standpoint only, not from the juristic, understanding the word sociology as being both a philosophy of history and a theory of economics. He traces its development from what he calls its "socio-psychological genesis" up to its modern constitutional form. After he does that he indulges in some "prognosis concerning future development." Dr. Oppenheimer believes that force is the great factor in the development and that the future progress of nations will be in the direction pointed out by liberal socialism. [Indianapolis: Bobbs, Merrill Co.]

*Reducing the Cost of Living* is a timely subject at all seasons and especially so just now, but for other reasons than those which Dr. Nearing sets forth in his interesting volume. He believes that the cost of living is ultimately related to the controversy over the rights of private and social property. In his opinion, a successful programme for reform must include increased efficiency, conservation, and monetary reorganization of monopoly profits, through a readjustment of taxation. [Philadelphia: Geo. W. Jacobs & Co.]

*The Small Family System*, by C. V. Drysdale, D.Sc., is an argument in favor of keeping families small as a means of curing poverty. The author declares that professional men and those of the upper classes make sure of small families and the poor should do likewise. It is not surprising to learn that the Bishop of London condemns such teaching, and that Dr. Drysdale tries to meet it. [New York: B. W. Huebsch. \$1.]

## SUNDAY SCHOOL WORK

REV. CHARLES SMITH LEWIS, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE clericus of Atlanta has inaugurated a new method of dealing with the Sunday school problem, and by so doing has set an example that ought to be widely followed. The problem of the usefulness of many a clericus would speedily thus be solved. The Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, has sent us an account of their plan in the course of a most interesting letter on the best material for Sunday school work.

The clericus has resolved to begin on the First Sunday in Advent with the Blakeslee Bible Lesson (Old Testament Series) and supply the needed Catechism truth. The plan is for the clergy to meet on Monday every week and study the lesson together, then for each minister to hold a teachers' meeting. Each teacher will be supplied with a card giving the lesson in Blakeslee that falls on a particular Sunday and indicating the Catechism that goes with that lesson. To illustrate: November 29, First Sunday in Advent, Blakeslee, all grades, Lesson No. 1. Subject, the Creation of Man. Catechism, First Article of Creed, First Commandment and the Invocation in the Lord's Prayer.

We are not for the moment concerned with the particular lesson scheme. What strikes us as of extraordinary and unusual worth is the Clericus of the city (there are six priests in active work listed there) setting itself the task of preparing a schedule for work that is suited to that city, setting itself to the task of training its several members so that they can go out and train their teachers, and then having in the several parishes a weekly training class, or teachers' meeting. The possibilities of such a scheme are almost limitless. It shows a determination, a unity of action, a clearness of plan, that must result in large growth in the schools in the city. Does not the plan appeal as possible in many places? It is very simple. A concerted program for all the parishes—and it might be effective in any group—a normal school of the clergy, and a training school for the several parish teachers.

EXCELLENT as the "Atlanta Plan" is in this respect, we wonder how it will appeal in the detail of the schedule that has been proposed. It is quite clear that the Sunday schools there have not followed the subject-graded schedules that are so widely used and recommended. The main school has a uniform graded schedule for work. That is to say, as most of our readers recall, there is one topic which on each several Sunday is used throughout the main school, though the lessons differ in different classes and grades.

Dr. Wilmer faces this question and takes strong ground in favor of the plan. His own words must tell his reasons for the position:

"Let me in closing say a word on the much debated question of what method of grading should be used. After a good deal of thought and some experience, I have come to the conclusion, against the opinion, I believe, of the majority of present day experts, that, for the main school, the One Subject plan, adapted to the different grades, is best. I have found it simply impossible to keep up a teachers' meeting on any other plan, and the advantage of having one subject on which the rector may, at the close of the session, address the whole school, preferably catechising on the basis of the Bible lesson for the day, is too great to be thrown aside for a theory, the theory, viz., that each grade ought to be studying a different topic. Nor do I even admit the soundness, altogether, of that theory. The analogy between secular and biblical education is sadly overworked. No doubt a pupil must know arithmetic before tackling algebra, and algebra before wading into trigonometry, but the analogy fails when applied to the Bible. Most biblical stories have what Dr. Butler calls a "small boy end" to them; the story of Abraham, for instance, or that of Christ taking little children into His arms, may be presented, from different angles, to very young or to very mature persons. We may find in most biblical passages a story, a biography, a bit of history, or a doctrine adapted to the four principal grades of growing intelligence."

This criticism of Dr. Wilmer's strikes at the root of a good deal of the present day theory. Coming as it does from a man of his standing, it deserves consideration. His objections are three; two practical, one theoretical. If the theory be sound,

the practical objections are merely matters of convenience of arrangement. If the theory is unsound then they add their own value to the application of some other theory.

As we understand the theory that lies behind the various subject graded curricula, it is this. Children's religious interests develop and expand in the same way that their secular interests do. With a growing boy the particular delights at ten years of age are different from those at six and at fourteen; so in his religious interests, what meets the needs, satisfies the cravings, leads on from past things to future things, of a boy of six, is not the same as that for a boy of ten, and of fourteen. Different emphasis must be laid, according to the age, on different subjects. In consequence we found, more ten years ago than now, that the recommendations of curricula called for different subjects each year. Men disputed in just what year the several topics needed to be taught, and differences that are really trivial, as we see it now, were then important.

The earlier applications of the theory proceeded along the lines that the topic should be assigned for each several year, and that by that topic the lesson needed for that time could best be taught.

The formality, the inflexibility, of such a scheme soon became patent. Whether the grading test was age, or school grade, or knowledge, men began to see that it was very hard to fit the theory to the individual cases.

Then it became clear that such a division could not hold. Men began to see that the question was one of broader divisions, and to wonder if the true division be not a matter of department rather than grades. Another step has followed. The grading is not now on the theory that interest in new subjects develops with the progressing ages; but that the child develops and his religious life develops, and his religious needs open up, and the school work should fit those.

IF BY grading, Dr. Wilmer means the older subject graded plan which was pressed upon us by various schedules, there are many who agree with him all over the country, and then we also would probably agree with him that the theory is over-worked. But is the truth not rather in the mean between the extremes of each side? And could not what he feels to be the value of the common lesson be kept, within limits, in departments, provided we grade by departments?

Let us illustrate our meaning. The average school is subdivided to-day into three divisions or departments: The Primary Department, 6-8 years; the Junior Department, 9-13; the Senior Department, 14-17; the Bible Classes, over 17. This means twelve years, up to the Bible Class group, of which four correspond to the high school, and five to the grammar school, or as it is called in the Sunday school divisions, the main school. There are certain well defined periods when the interests of children vary. Within those periods the interests are about the same, and the religious emphasis does not differ very much. We would suggest the following as a tentative scheme:

The period of "tell me a story" interests, covering from early childhood to about 8 years of age; the period of the heroes, 9, 10, 11; the period of the social instincts, 12-13; the adolescent period, the ethical interests. Now these four periods do stand for new religious stages of development; they can be separated one from the other with most children. Within them there might be uniformity of material, so as to make teachers' meetings and catechizing more simple to deal with. But to group in one department all children from 9 to 13 years of age, and give them the same lesson material, is to ignore the very real differences that lie between the younger and the older groups.

Neither, in our judgment, will the difference between grades be suitably met by saying that you can bring out different lessons from virtually all passages. This is so clearly true of the greater passages that we forget that it is not naturally true of the ordinary ones. There is always the possibility of treating a scriptural passage figuratively; and of making it fit the lesson to be derived. But this is often forcing a story out of its natural meaning and fails to let the passage interpret itself normally and easily. We cannot agree with Dr. Wilmer's criticism of the theory that underlies the principle of subject grading. But we do agree with him that the parallelism is largely overworked, and we would suggest, at any rate tentatively, the idea of group grades, with common work within these groups.

TEACHERS' MEETINGS must serve one distinct purpose and only one—apart from business questions that may arise. They should help the teachers to teach their lessons. How this is best

done is a dispute that has often been argued. If all grades take the same lesson, instruction in the subject matter may be given to all at once, each week. The teachers then become transmitters for the rector's own words or ideas. If there be several departments these can meet either at consecutive hours, or weeks.

If a full subject graded course is followed, the teachers' meetings can only be used—apart from business questions—as a training school in methods and as guides for study in the different subjects; the teachers in this case working out their own lessons.

We would welcome some expressions of opinion on the subject of grading the school, and of the real principles that must underlie it.

*Schemes of Religious Instruction for Infant Day-Schools.* Edited by Rev. R. W. Balleine, M.A., Diocesan Inspector for the Archdeaconry of Manchester, with a foreword by the Right Rev. the Lord Bishop of Manchester. Longmans, Green & Co. Price. 50 cents.

We have here the detail schemes of religious instruction given in several English schools. They represent not theory but actual work. Their principles are based on the aim to foster child-ideas, and child-feeling about religion, not to burden his small and immature mind with adult conceptions, which are beyond his capacity to appreciate or understand. The child is to begin by seeing God with a child's eyes, not through grown-up spectacles. "They aim at teaching religion."

Those who have the religious training of young children, especially in parochial or church schools, would profit by a study of these schedules.

#### THE MODERN MINISTER

He was a modern minister,  
Who in his sanctum sate.  
A parish priest progressive he,  
George Herbert up-to-date.  
He pounded preachers on his "Blick,"  
And sound his doctrines rung,  
And ground off letters by the ream,  
And as he ground he sung:

#### CHORUS

Oh, I'm a modern minister,  
On Sundays twice I preach,  
And superintend the Sunday school,  
And lambs and lambkins teach;  
From Monday morn till Saturday,  
My institutions run,  
And when the Sabbath dawns again,  
My sermon's just begun.

On Monday morn I correspond,  
Have Ladies' Aid at two,  
St. Mary's girls come round at four  
St. Agnes' when they're through,  
I've "Brotherhoods" at seven,  
And Altar Guilds at eight,  
Then teach the boys at basket-ball,  
And lock the church up late.—Chorus.

On Tuesday morn I sit me down,  
And try to homilize,  
Then hie me off to town at noon,  
To "sociologize."  
Then hie me back at set of sun,  
To practise with the choir,  
And get me to my downy couch,  
To strains of psalm and lyre.—Chorus.

On Wednesday, things diocesan  
My time do occupy,  
I run me home at dinner hour,  
Then to a service fly.  
Most Thursdays, Law and Order to  
Some wide-mouthed mortals tell,  
Then get me back to office hours,  
For cures Emmanuel.—Chorus.

On Friday I've the Litany,  
Then lunch with women dear,  
Their guilds and their auxiliaries  
Keep me till midnight near;  
On Saturday I "civic-ize,"  
And turn my barrel's cogs—  
And yet men say the ministry  
Is going to the dogs!

—HERBERT B. GWYN,  
in Chicago Record-Herald.

# Church Kalendar



Sept. 1—Tuesday.  
" 6—Thirteenth Sunday after Trinity.  
" 13—Fourteenth Sunday after Trinity.  
" 16, 18, 19—Ember Days.  
" 20—Fifteenth Sunday after Trinity.  
" 21—Monday. St. Matthew.  
" 27—Sixteenth Sunday after Trinity.  
" 29—Tuesday. St. Michael and All Angels.  
" 30—Wednesday.

## KALENDAR OF COMING EVENTS

Sept. 22—Milwaukee Diocesan Council.  
Oct. 7—House of Bishops, Minneapolis.  
Special Conv. East Carolina, Washington, N. C.  
Special Convention of the Diocese of New Jersey, at Trinity Church, Trenton, N. J.  
" 9—Board of Missions, Minneapolis.  
" 10—Sixth Provincial Synod, St. Paul.  
" 14—Fifth Provincial Synod, Detroit.  
" 20—First Provincial Synod, Springfield, Mass.  
Nov. 17—Third Provincial Synod, Pittsburgh.

## Personal Mention

THE REV. HARRY BEAL, rector of St. Paul's Church, Constableville, N. Y., diocese of Central New York, has accepted the rectorship of the Church of the Messiah, Auburndale, Mass., succeeding the Rev. John Matteson, whose resignation becomes effective October 1st.

THE REV. DUNCAN CONVERS, recently of New Brunswick, has accepted a call to the rectorship of Immanuel Church, Racine, Wis.

THE REV. ROLFE POMEBOY CRUM has entered upon his duties as curate at Trinity Church, Buffalo, N. Y., diocese of Western New York, the Rev. Cameron J. Davis, rector.

THE REV. MARTIN DAMER has resigned the curacy at Trinity Church, Oxford, Pa., and is succeeded by the Rev. William L. Witmer.

THE REV. MCGOLGATE DAUGHTREY, rector of Grace Church, Newport News, Va., has accepted the rectorship of Emmanuel Church, Cape Charles, Va., and has already entered upon his duties.

THE REV. PERCY ISHERWOOD, one of the curates at St. James' Church, Buffalo, N. Y., in charge of the Church of the Holy Communion, has accepted the rectorship of St. John's Church, Mt. Morris, N. Y., diocese of Western New York, and will assume his new duties on October 1st.

THE VEN. PAUL JONES, formerly of Logan, Utah, is now located in Salt Lake City. He will have charge of St. Peter's mission and St. John's mission in the city, and will maintain a general oversight of the Church institutions of the district. He will reside at the Bishop's House, 444 E. First South street.

THE ADDRESS of the Rev. Dr. LEFFINGWELL, until November 1st, will be St. Mary's School, Knoxville, Ill.

THE REV. WILLIAM HENRY PETTUS, rector of St. James' Church, West Somerville, Mass., has returned from Europe, where he spent July and August, and will resume his parish work on Sunday, September 20th.

THE REV. HENRY S. SMART, priest in charge of the Church of the Good Shepherd, Hamburg, and St. Thomas' Church, Vernon, N. J., diocese of Newark, has accepted the rectorship of St. Stephen's Church, New Hartford, N. Y., diocese of Central New York, and assumed his new duties September 15th.

THE ADDRESS of the Rev. WM. WALTER SMITH, M.D., is changed from 154 West 131st street to 118 West 130th street, New York City.

THE REV. W. M. WALTON has become Archdeacon of Arkansas. His address is 3210 High St., Little Rock, Ark.

THE REV. LUTHER L. WELLER, rector of St. Ann's Church, Afton, and St. Peter's Church, Bainbridge, N. Y., diocese of Central New York, has accepted the rectorship of St. Mary's Church, Rockport, Mass., and assumes his new duties October 1st.

THE REV. J. A. WILLIAMS, rector of St. Mary's Church, Shelter Island, N. Y., has been appointed priest in charge of the Church of Our Father, Foxburg, Pa., diocese of Erie.

THE REV. ROBERT WILLIAMS has taken up his residence at the Cathedral House, and has commenced his duties as curate at St. Paul's Cathedral, Cincinnati.

## MARRIED

VAN BUREN-DOUGLAS.—At St. George's Church Bloomsbury, London, on Wednesday, August 19th, Professor ALBERT WILLIAM VAN BUREN, of Rome, son of the Rt. Rev. James H. Van Buren, D.D., to ELIZABETH MARY, daughter of the late John Ambrose DOUGLAS, Esq., of London.

## ORDINATIONS

### DEACONS

MILWAUKEE.—On Tuesday, September 8th, at the Church of the Advent, Boston, the Bishop of Milwaukee ordained the Rev. WILLIAM JAMES McCARTNEY to the priesthood. The candidate was presented by the Rev. A. W. P. Wylie, and the sermon preached by the Rev. Dr. J. H. Cabot. Mr. McCarterney will assume charge of St. Mark's Church, South Milwaukee, Wis., the rector of which, the Rev. A. W. Bell, will remain in England for the present.

## DIED

WATSON.—Entered into life eternal on Thursday, September 8, 1914, at Waverly, Ills. ABIGAIL AMELIA (SWEET) WATSON, widow of the late Theodore Watson of Waverly, aged 85 years. The funeral was held from Christ Church, and the interment was at Waverly, conducted by the Rev. John C. White.

Blessed are the pure in heart, for they shall see God.

WOODWARD.—At Bordentown, N. J., on September 2nd, JAMES BINGHAM WOODWARD, for many years senior warden of Christ Church, and for nearly thirty years a member of the Standing Committee of the diocese of New Jersey. The services were held at Christ Church, September 4th, and interment was made at the Bordentown cemetery.

Eternal rest grant him, O Lord.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

## WANTED

### POSITIONS OFFERED—CLERICAL

A RECTOR, small salary, old parish, rectory, glebe. Address H. S. THORNE, Poland R. F. D., Boardman, Ohio.

### POSITIONS WANTED—CLERICAL

NEW YORK Priest, engaged in teaching, desires Sunday supply, or small country parish. Address 19, care LIVING CHURCH, Milwaukee, Wis.

SPECIAL Preaching and Mission services arranged. References given. Address "X," care LIVING CHURCH, Milwaukee, Wis.

PRIEST, married, graduate, experienced, desires early rectorship or good curacy. "A1," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN. Will supply. Testimonials. Address TEMPORARY, care LIVING CHURCH, Milwaukee, Wis.

TEMPORARY duty desired in the East. Might accept parish or curacy. Address ORA, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

WANTED—In New York City, a lady experienced in the different departments of Church work. Will have her home with a staff of parochial workers. Must furnish evidence of successful work accomplished. Address L. E. B., care LIVING CHURCH, Milwaukee, Wis.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 per month. NICHOLS CO., Naperville, Ill.

## POSITIONS WANTED—MISCELLANEOUS

**T**O CLERGY AND MUSIC COMMITTEES.—Organist and Choirmaster of exceptional ability and experience, desires position. Boy or mixed choir. Expert trainer and director. Recitalist. Churchman. Recommended by present rector, Bishops, clergy, and eminent musicians. Address "ORGAN," Box 163, Great Barrington, Mass.

**O**RGANIST AND CHOIRMASTER, fourteen years experience in Anglican churches, boy specialist, recitalist; hard worker, desires change. Good organ essential. Testimonials from leading clergymen. Address "R. W. F.," care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED—Position of trust, by capable Churchwoman with highest references as to personality and ability; chaperone or secretary. Specially adaptable and acceptable to young people. "M. L. B.," Box 13, Bernard P. O., Maine.

**C**HURCHWOMAN wishes position of trust and responsibility. Private secretary and companion. Philadelphia or vicinity. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee, Wis.

**W**ANTED—Position by man, 35 years of age, as companion and attendant to gentleman. Educated, traveled, sick-room experience, but not professional nurse. Address "S. L. H.," care LIVING CHURCH, Milwaukee, Wis.

**T**HOROUGHLY experienced French teacher is at the disposal of a first-class School or College in need of her services. Highest references. Address "MADEMOISELLE," Absecon, N. J.

**E**XPERIENCED ORGANIST AND CHOIRMASTER, best references, desires position in Eastern states. Address "F," care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**A**USTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

**F**OR SALE—Chicago Clergyman will sell five complete sets of Vestments in regular Church colors; also a Silver Gold Plated Chalice and two Patens, at reasonable prices. Address CENTRAL SUPPLY CO., 19 South La Salle street, Chicago, Ill.

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

## BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LOTHROP, LEE & SHEPARD CO. Boston.

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DOMESTIC AND FOREIGN MISSIONARY SOCIETY. New York.

*The Social Aspects of Foreign Missions.* By William Herbert Perry Faunce. Price, cloth 60 cents, paper 40 cents.

## PAMPHLETS

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## YEAR BOOKS

FLEMING H. REVELL CO. New York.

*A Year Book of the Church and Social Service in the United States.* Prepared for the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. By Harry F. Ward, Associate Secretary of the Federal Council Commission.

## THE CHURCH AT WORK

## BISHOP TUTTLE RETURNS HOME

BISHOP TUTTLE, who spent the summer at Wequetonsing, Mich., and was in charge of St. John's Church, Harbor Springs, diocese of Western Michigan, returned to his home in St. Louis on September 13th.

IMPORTANT MEETINGS  
IN MINNEAPOLIS AND ST. PAUL

SINCE THE return of Bishop Edsall and the Twin City clergy from vacations, active preparations have been begun for the October meetings in the Twin Cities. The Presiding Bishop has called the House of Bishops to meet in Minneapolis on October 7th, to elect Missionary Bishops for Cuba, Spokane, and Nevada. In order that this meeting may be held it is necessary that forty-seven bishops should promise to attend. At last advices the Presiding Bishop had received promises to come from forty-two. It is very much to be hoped that sufficient additional promises of attendance may come in, as it would seem almost a reflection on the House of Bishops if it could not gather a quorum to discharge such important duties as are before it.

The Board of Missions will meet in Minneapolis, at St. Mark's Church, on Friday, October 9th, and will sit with open doors. On that evening will occur the opening service of the Synod of the Sixth Province, when the Bishop of Duluth is to be the preacher.

On Saturday, October 10th, the council of the Sixth Missionary Department will meet in the Club House of the Church of St. John the Evangelist, St. Paul. The first business before the council will be its merger into the Synod of the Sixth Province, and the adoption of a Constitution and Canons, and the election of officers. As it is uncertain how long this routine business will take, it has not been possible to prepare a definite program with assigned speakers, but an informal discussion of certain live topics now before the Church will consume such hours of Saturday as are not absorbed in the consideration of Constitution and Canons. In the evening the Church Club of the diocese will tender a banquet to the visitors at the Hotel St. Paul.

Sunday, October 11th, will be a big missionary day, sermons being preached morning and evening by distinguished visitors in all of the Twin City churches. At 3:30 p.m. there will take place a united missionary rally at the St. Paul auditorium, at which a chorus of over six hundred voices from the Twin City choirs will lead the music. As the auditorium is capable of holding seven thousand people it is hoped to make this rally a grand climax to the meetings. The Churchmen of the Twin

Cities are offering hospitality to the visiting Bishops, members of the Board of Missions, and delegates to the Synod.

NEW G. F. S. HOLIDAY HOUSE  
IN WESTERN NEW YORK

THIS YEAR the Western New York diocesan branch of the Girls' Friendly Society changed the location of their Holiday House, and selected one on Canandaigua Lake, where nearly

Wharton Pepper, its secretary, at Devon, Pa. The result of preliminary deliberations was the adoption of a series of resolutions intended as a basis for the suggestion of new legislation. Among these resolutions are provisions that a central missionary authority, primarily the General Convention, and secondarily the Board of Missions and its officers, should direct the general outlines of the Church's missionary work; that differences in conditions in the United States and beyond



G. F. S. HOLIDAY HOUSE, CANANDAIGUA LAKE, N. Y.

one hundred girls, almost double last year's number, have enjoyed their vacations. A nominal charge of \$3.50 for members and \$4.00 for associates is made. This amount covers little more than the cost of the provisions, so that the money for rent, wages, and furnishings must be met otherwise. This has been done by voluntary offerings, either from individuals or from branches. A fine new double-oared row-boat has been presented to Holiday House this year, which has greatly added to the pleasure of the girls. The usual, and yet always new, bonfires, corn-roasts, tramps, boating, bathing, and house entertainments have been indulged in and enjoyed to the utmost. The House closed its season on September 8th.

## MISSIONARY ORGANIZATION AND ADMINISTRATION

THE JOINT COMMISSION appointed on the foregoing subject at the General Convention of 1913 has issued a bulletin of its deliberations thus far. After organization during General Convention, at which time the Bishop of Indianapolis was elected chairman, the Commission held several meetings in July just passed at the summer home of Mr. George

are such as to make it inexpedient to apply precisely the same administrative principles to both; and that standardization of salaries in the domestic field is equally impracticable for a like reason; that the scope of appropriations in the domestic field should not be limited to salaries of workers, but should include plant, and equipment, and all other items for which appropriations are now made in the foreign field; that the Board of Missions should have the right to pass upon the credentials of a missionary supported wholly or in part by the Board, though appointed by the Bishop; that particular classes of work, such, for example, as work among Indians, Negroes, and non-English speaking peoples, and in student centers, should be segregated from other work of a diocese, and treated as the work of the whole Church; that the term Missionary District insofar as it applies to territory within the borders of the United States be discontinued, and that the term "Unorganized Diocese" or some similar term be substituted; that a voice in the selection of a Bishop for an unorganized diocese be accorded to such diocese, either through the convocation or through the Synod of the Province in which the diocese is represented, provided, however, that before such a voice

is accorded to the diocese satisfactory assurance shall be given of local provision toward the support of the episcopate; that the missionary districts of Alaska, Porto Rico, the Hawaiian Islands, the Philippine Islands, the district, if any, erected in the Canal Zone, and all other districts beyond the coast line of the United States be classified as foreign missionary districts and administered as such; that there should be co-ordination between the work of the Board of Missions and that of the American Church Building Commission, and that of the Board of Religious Education; that there be a uniform system of accounting, and that the Board of Missions shall annually publish a full exhibit of trust funds, receipts, expenditures, etc.

#### HISTORIC TABLET UNVEILED AT BROOKLYN, CONN.

AT TRINITY CHURCH, Brooklyn, Conn., a memorial tablet to all the rectors, placed there by "The Captain Deliverance Browne Association," was unveiled on August 12th. Descendants of the rectors, whose terms of office aggregated 112 years, took part in the service. President Luther of Trinity College made the address. The service was conducted by the Rev. Alvin P. Knell, rector, and was participated in by the Rev. Joseph Hooper, and the Rev. George Israel Browne of Lancaster, Pa., who as grandson of the Rev. Riverius Camp, D.D., rector for 37 years, made the dedicatory prayer.

This historic old church was built by Col. Godfrey Malbone, son of Col. Godfrey Malbone, warden of Trinity Church, Newport, R. I. (to whom a tablet has been erected there in recent years), whose daughter married Shrimpton Hutchinson, Jr., warden of King's Chapel, Boston, when it became Unitarian, which act he came to regret bitterly, and chose to be buried behind Old Trinity in Brooklyn, beside his daughter, who married the son of old Israel Putnam, an ardent Churchman, and president of the Connecticut House of Deputies that elected Bishop Brownell, Col. Daniel Putnam.

Captain Deliverance Browne, for whom the Society that placed the tablet was named, came of a line of Puritan deacons of Concord and Canterbury. Nearly all his descendants are now also back in the Church of their forefathers.

#### DAY OF INTERCESSION FOR SUNDAY SCHOOLS

A LETTER to the clergy has been issued on behalf of the General Board of Religious Education reminding them of the customary observance of the third Sunday in October as a day of intercession for Sunday schools, asking that the day be observed by Churchmen, including in its observance the religious and moral education in homes, Sunday schools, secular schools, colleges, and seminaries. The following suggestions are made:

"1. Use of Service of Intercession for Religious Education. This service is published by Geo. W. Jacobs & Co., 208 W. Washington Sq., Philadelphia. Copies may be secured for \$2.00 per hundred.

"2. Sermon on Religious Education. The board will be glad to furnish suggestive material on the general advance in the movement of Religious Education. A postal card addressed to Rev. William E. Gardner, 281 Fourth Avenue, New York City, will bring immediate response. The board earnestly hopes that no sermon will be preached without special emphasis upon the responsibilities and opportunities in the local Church and diocese.

"3. Inasmuch as the best educational results cannot come from intercession and information alone, the board earnestly suggests that the Church ask her people on this day for their gifts. Offertory envelopes with the

general title, 'Educational Extension Fund' will be furnished by the board. Offerings in these envelopes when not needed for diocesan or provincial educational obligations may be sent to the Board Treasurer, Mr. Wm. Fellowes Morgan, 11 Arch Brooklyn Bridge, New York City."

#### DEATH OF REV. H. W. JONES

THE SHOCKING NEWS of the death in an automobile accident, on Sunday, September 13th, of the Rev. Horace Weeks Jones, rector of St. Paul's Church, Evansville, Ind., and of his wife, was received on Monday morning. Mr. Jones, with his family, was returning from Mt. Vernon by automobile, when at a sharp curve in the road the machine swerved and was turned over. Help was secured almost immediately from an approaching car. Mrs. Jones died in fifteen minutes, her neck broken and her chest crushed. The daughter aged 14, and the son, aged 9, were slightly hurt and were sent home in another car. A



REV. HORACE W. JONES

member of the parish hastening to the scene found Mr. Jones in agony from internal injuries but conscious, and he dictated messages to his relatives. He was taken to a hospital in an ambulance, but died while being carried in. The car belonged to Mr. Edward N. Viles, choir director and vestryman.

The Rev. Horace Weeks Jones was a son of the late George I. Jones of Milwaukee, afterward of Washington, D. C., and his mother is still living in Milwaukee with her daughter, Mrs. O. W. Greenslade. Mrs. Jones and Mr. and Mrs. Greenslade, being notified, left immediately for Evansville. Mr. Jones was 48 years of age. He was a graduate of the General Theological Seminary class of 1894, and was ordained deacon in 1894 and priest in 1895 by Bishop Paret. He began his ministry at Annapolis, Md., and was then engaged in missionary work in North Carolina, and as rector of St. Barnabas' Church, Greensboro, in the same diocese, where he was married. From 1901 to 1908 he was rector of St. John's Church, New Decatur, Ala., and from 1908 till last spring rector of Trinity Church, Demopolis, Ala. He was examining chaplain in the diocese of Alabama. Last spring he accepted the rectorship of St. Paul's Church, Evansville, Ind., where he met his death. Mr. Jones spent a part of August in vacation in Milwaukee and in northern Wisconsin.

#### CLERGY RETURNING FROM EUROPE

VACATIONERS among the clergy are rapidly returning from Europe, most of them with interesting stories of what they saw and heard.

The Bishop of Newark and Mrs. Lines arrived on the *Celtic* and reached their home in Newark on Friday morning, September 11th. They sailed from Liverpool on September 3rd. The voyage was without incident. Three of the Boston clergy returned by the *Laconia* last week. They were the Rev. Pres-

cott Evarts of Christ Church, Cambridge, who had been in England all of the time since the war broke out; the Rev. Samuel McComb, assistant at Emmanuel parish, Boston, who has been in London since he went to England early in the summer; and the Rev. Waldo Burnett, who is usually located in the summer in Paris, and in Egypt during the winter. Mr. Burnett has not been to this country before in six years. He is a member of the Burnett family of Southboro, prominent in the Church. He is remaining in this country only until the early fall.

Among the clergy of Western New York who were abroad when war broke out were the Bishop of the diocese, who reached England from America at the outbreak and will probably remain there until his regular return date of sailing, the Rev. Rob Roy McG. Converse, rector of St. Luke's, Rochester, who had gone to Germany but is now reported to be on the ocean returning home, the Rev. Walter Lord, rector of St. John's, and the Rev. John Ward of Grace Church, Buffalo, were unable to obtain return passage in time for the first Sunday in September, but are expected home for the Sunday following.

The Rev. Frederick M. Kirkus, rector of Trinity Church, Wilmington, Delaware, was, with his daughter, in Switzerland at the outbreak of the war. He is now in England, and expected to sail for home on the *St. Paul*, September 12th.

The Rev. C. S. Sargent and Mrs. Sargent of Indianapolis sailed this week by the steamer *Royal George* from Bristol. Mr. Sargent was quite ill during the greater part of his stay in Europe. On the same steamer the Rev. Herbert Percy Hames, senior curate at All Angels' Church, New York, was expecting to sail, having been appointed chaplain of the ship on its trip to Montreal.

#### NEW DEAN OF ST. PHILIP'S CATHEDRAL, ATLANTA, GA.

THE REV. JOHN R. ATKINSON, rector of St. Thomas' Church, Newark, N. J., has been elected Dean of St. Philip's Cathedral, Atlanta, Ga. He was graduated from the General Theological Seminary in 1893, and was ordained to the diaconate the same year, and advanced to the priesthood a year later, by Bishop Potter. From 1893 to 1895 he served as curate at St. George's Church, New York City, and then spent a year at East Orange, N. J., afterwards returning to New York City as assistant at Calvary Church. He then went to Elizabeth, N. J., as rector of Trinity Church, remaining there until 1911, when he went to his present work.

#### THIRD ORDER OF ST. FRANCIS

TWO WOMEN, Miss Augusta Eaton of Brookline, and Miss Tuckerman of Mount Vernon street, Boston, have been received into the Parochial Third Order, Anglican, on the lines of St. Francis. The service of admission was held at St. Paul's Church, Brookline, Mass., by the Rev. L. K. Storrs, D.D., former rector of the church.

This order was founded in the English Church by the late Bishop Lightfoot of Durham. After his death, by the request of Canon Body, Miss E. E. Marshall of Ripon, England, became its foundress. The first six members of the Order, including the foundress, were admitted by Canon Body in 1891 on the festival of SS. Simon and Jude in his chapel in Durham College.

The Third Order has for its object a life of simplicity lived under a few rules; to be in the world but not of it. There are many who are desirous of leading a consecrated life in the world but who have no vocation for the life of a sisterhood. To these the Third Order has its call to live above the ease, comfort, and luxury of the world, to order our

lives on our baptism and confirmation vows, to be loyal to the Anglican Church and the principles of the Prayer Book.

The work of the Third Order varies according to one's circumstances in life and ability. Some members work in the slums, and others in foreign lands. Many do parish work, for others their work lies in their own homes. There is a large membership in different parts of England. The order has the sanction of the Archbishops of Canterbury and York and is approved by the Bishop of London.

A simple grey dress, which is optional, is worn, when needing it for work or travelling; at other times ordinary dress according to station in life. A small cross, the badge of the order, can be worn but is optional; there are no other pledges, but one is to give alms according to one's ability. There is a branch of the order in Canada and one in Pennsylvania. It is hoped that in the future other members will join. Any who may wish for further information regarding the order may address Miss Tuckerman, 89 Mount Vernon street, Boston.

#### INVITATION TO RELIGIOUS SCHOLARS

ANNOUNCEMENT is made of another competition for the Bross prize of \$6,000. This is a prize offered once in ten years by the trustees of Lake Forest University under the provisions of the will of the late William Bross, whereby that amount is offered as a premium for the best book submitted in manuscript or in printed form, but not yet published, on any phase of science, of literature, of human history, or of modern life, that may throw light upon the Christian religion, or upon any phase of the same, as it is received by the great body of Christian believers. Ten years ago a like prize was awarded to Professor James Orr, D.D., of the University of Glasgow, for his treatise on *The Problem of the Old Testament*. The present competition closes on January 1, 1915. Further information concerning it may be obtained by addressing President John S. Nolen, Lake Forest, Ill.

#### NEW PARISH HOUSE AT KNOXVILLE, TENN.

THE NEW three-story parish house of St. John's Church, Knoxville, Tenn. (Rev. Walter C. Whitaker, D.D., rector), has been completed after eight months of steady work, and is now in use, the Sunday school occupying its new quarters for the first time on September 6th.

The building adjoins the great stone church, and conforms to it in material and architecture. The interior is handsomely but quietly decorated. Gifts aggregating in value several thousand dollars have been installed. Of these the most striking are the Gibson memorial altar and reredos and the windows in the chapel. These last, seven in number, tell the complete story of the child life of Jesus, and they add greatly to the beauty of the chapel.

Provision is made, in a large hall with stages and balcony, for public gatherings, lectures, moving pictures, and the like. A commodious dining room and kitchen add to the facilities for parish social life. Reading and game rooms are arranged for the men of the parish and others who wish to use them. The cost of the building was a little over \$25,000.

#### PRIMARY PROVINCIAL SYNODS

IN ADDITION to the appointments already noted for primary synods of the Provinces for organization, that of the Second Province is called to meet on Tuesday evening, October 27th, in Holy Trinity Church, Brooklyn, and to continue in session on the two following

days. At the opening service the Bishop of Long Island will make an address of welcome, and the Bishop of Massachusetts will preach. The business session will be held on Wednesday morning. There will be a dinner under the auspices of the Church Club of Long Island on Wednesday night. Discussions on subjects of vital interest will be held on the following day.

In the Eighth Province, being that on the Pacific coast, there has been a call for October 15th to 18th at Trinity Church, Seattle. Unless notice is given to the contrary it will be held according to this appointment, but there is some thought of its postponement.

#### MEMORIALS AND GIFTS

A MEMORIAL service and unveiling of a memorial tablet to the late Rev. Berry Oakley Baldwin was held at St. Mary's Church, Beechwood, Scarborough, N. Y., on Sunday, September 13th. The tablet bears the following inscription: "In Memoriam Berry Oakley Baldwin, B.D., December 17, 1875—April 9, 1914. Rector of This Church 1904-1914. 'With Charity for All.'"

EMANUEL CHURCH, West Roxbury, Mass., has recently received several beautiful and appropriate gifts. Mr. and Mrs. Josiah H. Quiney, the senior warden, gave a Bishop's chair, in gratitude for God's many mercies to them. Mr. and Mrs. O. S. Hyde gave an appropriate credence, in memory of their son Amos, who was killed two years ago in an automobile accident. The Misses Douglas have just presented a set of cruets and a spoon, in memory of their mother. In the last six months, six such special gifts have been made to this church.

ON THE 13th Sunday after Trinity, at St. John's Church, Oneida, N. Y., the Rev. William Russell McKim blessed a handsome solid brass alms set consisting of receiving basin and two collection plates of corresponding design, and a font ewer, all suitably engraved and inscribed. The basin and plates are a memorial to the late Charles Williams Mott, for over thirty-five years a vestryman, and twenty-five years a warden of the parish. The ewer is a memorial to four children and a grandchild of Mr. and Mrs. Mott. These memorials were given by his widow and three surviving children.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Work Among Italians—Problems of Shifting Populations—An Anniversary

THE WORK of the Church among the Italian people of New Haven and vicinity has been vigorously carried forward this summer, with apparently good results. When it is remembered that there are in the immediate neighborhood of New Haven more than 50,000 persons of Italian birth or parentage, and that but a fraction of them are loyal to their old religion, and that a majority are frankly "without any religious preference," the action of the Church in stationing the Rev. P. F. Vodola to administer the sacraments, to visit, explain, and teach Church doctrine among them seems warranted. The chief obstacle in the way of success seems to be the difficulty in persuading the good Italian folks that our Church is both Catholic and American. Of Protestantism they seem to have a horror; this being about the only element of the old training that has stood by them. Then there are some in whom the mere word "Catholic" seems to rouse a spirit of antagonism, probably because of former associations. It requires much tact and patience to make headway among them, or to win over these neutrals. And yet they are coming gradually to the point of being willing to give a fair hearing to one who in their own tongue explains

the position and faith of the American Church, and the large congregations of Italian worshippers at the early celebrations at St. Paul's, New Haven, and Christ Church, East Haven, are encouraging.

THE CLERGY of the New Haven parishes, returning from their vacations with their minds full of campaigning, strategy, and war, are realizing as never before that the churches of the city are not properly located to carry on their work with best results. Within a single square mile in the center of the city, where the population is thinnest, are massed four of the most expensive plants, whose people for the most part come to church by trolley, and once on Sunday only. Within this central ring are found, in addition to our four churches, three Congregational churches, and one each of the Baptist, Methodist, and Presbyterian denominations, whose support likewise comes from a distance, and whose influence on the nearby field is slight, because the actual non-Jewish and non-Roman Catholic population in this central region where the greatest outlay of money and endeavor takes place is less than ten per cent of the total. In some of the more distant residential sections, like the Hamilton Park-Edgewood district, the people of a thousand acres of new residences have no kind of a church near them, and are almost unshepherded by priest, pastor, or rabbi.

THE 150th anniversary of St. Peter's Church, Milford, will be observed on Saturday and Sunday, October 3rd and 4th. It is planned to have all the living former rectors attend. Bishop Brewster and Dean Hart will make addresses. Dr. Storrs O. Seymour, who was rector of the church 50 years ago, will be present.

#### ERIE

ROGERS ISRAEL, D.D., Bishop

New Parish House at Lawrence Park—Other News

THE PEOPLE of St. Mary's Mission, Lawrence Park, are rejoicing in the completion of a parish house which is calculated to be of the greatest value in developing that work. St. Mary's is a new mission among the employees of the General Electric Works, in a suburb of the city of Erie. Most of them are Englishmen, and many of them members of the Church of England. The mission is under the care of the priest in charge at North East.

THE BISHOP has returned from his vacation. His first act was to call for prayer by the clergy and laity, on behalf of peace in Europe, and to set forth certain prayers to be used for this object, and for those who are suffering from the war, and for the souls of the slain.

THE REV. WM. STROTHER JONES, D.D., formerly rector of St. Paul's Church, Erie, has left for his new work as first assistant at St. Thomas' Church, New York City. Before his departure the vestry of St. Paul's presented him with a purse of \$300 in gold, as a token of their affection and regret at the severing of the pastoral relation which had existed between them for the past six years. The Rev. John Hewitt, until recently rector of St. John's Church, Bellefonte, Pa., has taken charge of St. Paul's as *locum tenens*.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop  
St. Stephen's Church, Mt. Carmel, Enlarged and Repaired

ST. STEPHEN'S CHURCH, Mt. Carmel, was re-opened for service on Thursday evening, September 3rd. There were in attendance the Rev. Messrs. Robert Rook Morgan, rector, Samuel H. Rainey of Kulpmont, J. W. Torkington of Northumberland, W. C. Clapp of

Danville, Leroy F. Baker of Selins Grove, O. P. Steckel of Mahonoy City, Wallace Martin of Tamaqua, Frederick W. Bedell of Shamokin, Leroy Eltrigham of Pottsville, Walter C. Pugh of Sunbury, and Jay J. Dimon of Washington, D. C. The sermon was preached by Mr. Dimon. The combined choirs of the parish of over sixty voices sang the service. For several months the church building has been undergoing both enlargement and repair. By virtue of the recent acquisition of the lot that adjoined the church property the parish now possesses a full quarter block of land. The rectory having been moved room was made for extending the church building, covering the ground formerly occupied by the rectory. The church was divided at the junction of the nave and transepts, and the transepts and chancel were moved to the eastward, thus enlarging the seating capacity. Eight memorial windows, very tasty in color and design, are already located, and two more have been purchased and will soon be placed. A bell tower has been erected on the northwest corner of the building, in which a new bell has been hung. The property is now one of the finest in that part of the diocese.

## MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop  
SAMUEL G. BABCOCK, Suffr. Bp.

Illness of Rev. H. E. Edenborg

THE REV. HENRY E. EDENBORG, rector of St. Andrew's Church, New Bedford, while on his vacation at Isle of Springs, Maine, was suddenly stricken with a violent attack of appendicitis. Happily an operation, which might have been hazardous at such a remote place, was not necessary. Mr. Edenborg has so far recovered as to be able to resume his duties in part.

## MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

New Church at Lansing Ready for Dedication

THE NEW St. Paul's Church, Lansing, which has just been completed, will be dedicated on Wednesday, September 23rd.

## MILWAUKEE

W. W. WEBB, D.D., Bishop

Death of Mrs. Katherine H. Royce

MRS. KATHERINE H. ROYCE, widow of the Rev. Fayette Royce, D.D., who was the beloved rector of St. Paul's Church, Beloit, for nearly thirty years, passed into her rest on Friday morning, September 4th. Dr. Royce died in 1897. Mrs. Royce had been in failing health for several years. She displayed at all times a truly Christian patience, fortitude, cheerfulness, and courage. A son and two daughters survive her, thus connecting St. Paul's Church with the great work that Dr. Royce and his noble wife did in building up the parish. The burial service was read in St. Paul's on Sunday afternoon, September 6th, the interment taking place in the city cemetery. "Give her eternal rest, O Lord, and may light perpetual shine upon her."

## NEW JERSEY

Death of Mr. J. B. Woodward

JAMES BINGHAM WOODWARD, president of the Bordentown Banking Company, died at Bordentown, New Jersey, on September 2nd. He was in his eighty-fifth year. Mr. Woodward was born in Orange County, N. Y., and came to Bordentown when a boy to drive a team of mules on the Delaware and Raritan canal in the days of the late James Buckalew as superintendent. Before he was of age Mr. Woodward was made superintendent of teamsters. Later on in life he became one of the

chief owners of the business. He was treasurer of the state board of education for many years. He was a member of the Standing Committee of the diocese of New Jersey, and had been a vestryman of Christ Church. He is survived by one son, Richard C. Woodward, and a brother, William Woodward, who lives at Newton, N. J.

## PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop  
New Organ at St. Stephen's Church, Sewickley

THE CONTRACT for the large three manual organ at St. Stephen's Church, Sewickley, has recently been awarded, and the instrument will be in place before the holidays. It is a most interesting scheme, and shows wide resources and possibility of unusual effects. Part of the organ will be in the chancel and the solo and echo organ at the west end. The west end organ will have chimes, celesta harp, and vox humana placed in the tower room, a most promising arrangement for tonal mystery and beauty. The west end organ will also have strong solo stops in the tuba, clarabella flute, and horn diapason, and delicate effects in strings and celestes. A register of pipes will be placed in the choir room. The pedal organ will have a 32 resultant, and first and second open diapason, with two heavy reeds. The swell will have a triple family of reeds at 16 and 18 foot pitch. The organ bids fair to be one of the most beautiful in tonal quality in the east. It will have about forty-three stops, and approximately three thousand pipes, and is being built by the Austin company.

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When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says:

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## RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

United Mission at Newport—Bishop Atwood  
Preaches Annual Sermon

THE PARISHES of Newport are preparing for the great mission to be conducted by the Order of the Holy Cross next November. Assignments have been made as follows: Fr. Huntington to St. George's, Fr. Mayo to Emmanuel, Fr. Officer to Trinity, and Fr. Garrison to St. John's. The mission is to begin November 11th, and close on Thanksgiving Day, November 26th, with a corporate communion in each parish, and a united service later in the day at Trinity Church, with Fr. Huntington as preacher. The mission will be financed by the Alexander Mercer fund, of which the rectors of the four parishes of Newport and the Bishop are trustees.

THE ANNUAL missionary sermon which is preached at Trinity Church, Newport (Rev. Stanley C. Hughes, rector), was delivered this year on Sunday, September 13th, by the Rt. Rev. Julius W. Atwood, D.D., missionary Bishop of Arizona. Bishop Atwood is well known in Rhode Island, having been rector of St. James' Church, Providence, some years ago, and his enthusiastic and consecrated work in Arizona has been followed with sympathy and interest here.

## SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D., Bp. Coadj.

## Death of Mr. Myers—Other News

THE DIOCESE lost one of its most faithful and valued laymen when, on September 7th, William Wilshire Myers of Hartwell, Cincinnati, died at the home of his son, the Rev. J. Benjamin Myers, rector of the Church of the Good Shepherd, Columbus, aged 73 years. He was for thirty years junior warden of Holy Trinity Church, Hartwell, and served on the standing committee and other important committees of the diocese. He was very active as a member of the Brotherhood of St. Andrew for many years, serving on the local and state councils. The funeral was held from his son's church in Columbus on September 10th, the Rev. Canon S. B. Purves, vicar of St. Paul's Cathedral, officiating, and the interment was at Spring Grove cemetery, Cincinnati.

BISHOP VINCENT has returned home after a vacation spent in the East, particularly at Prout's Neck, Maine; Digby, Nova Scotia; and Bretton Woods, N. H.

ASCENSION MISSION, Wyoming, is raising a fund to repair and install the pipe organ presented to them by Christ Church, Glendale. Already \$175 out of \$300 needed has been pledged.

ELECTRIC LIGHTING has been installed in St. Luke's Church, Cincinnati, and the cementing of the vestibule and the frescoing of the church are soon to be undertaken.

## TENNESSEE

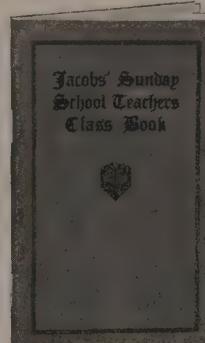
THOS. F. GAILOR, D.D., Bishop.

## Help Needed at White Bluff

AN ATTEMPT is being made to establish Church work at White Bluff, a village of 400 souls, on what is known as the "Ridge Lands." A lot has been given, and a building will be erected, such as can be used for a public library as well as for Church purposes. The people are largely poor, many of them earning not over \$1.00 a day, upon which they are obliged to support families, and it is stated that outside assistance will be gratefully received, and may be sent to Archdeacon Thos. D. Windiate, 1916 Grand Ave., Nashville, Tenn.

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A helpful feature is the provision for keeping record of a special missionary offering with each scholar. This may be a pledged amount by the scholar or an offering given week by week at the scholar's own discretion; the totals of this offering can be forwarded from week to week until Easter Day, when the amount can be added to the Easter offering of the class.

A page for Easter Day provides for a record of scholars taking a mite box for use during Lent, and a summing up of the Easter offering of the class.

The space at the bottom of each page will serve to keep a record of the regular class offering turned over to the Sunday-School treasurer and where it is desirable the totals can be forwarded from week to week showing the amount to the credit of the class. The book can be started at any time during the year with either or both the Church and Civil year dating.

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## Service for the Days of Intercession for Sunday-Schools on October 18th and 19th

A Service of Intercession and a Litany for Sunday Schools; for use at Morning or Evening Prayer or at the Sunday-School Session on the Days of Intercession for Sunday-Schools, the third Sunday and the following Monday in each October.

The official service recently published, giving suggested Psalms, Hymns and Lessons, as well as appropriate Prayers and Litany. Recommended by the General Board of Religious Education. Eight pages, undated. Price, 3 cents each, 30 cents per dozen, \$2.00 per hundred. (Postage 3 cents per dozen.) Sample upon request.

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## UTAH

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Anniversary of Bishop Spalding's Consecration—  
Other News

THE TENTH anniversary of Bishop Spalding's consecration will occur in December, and it has been suggested that a fitting way to celebrate the occasion would be to wipe out or reduce the indebtedness of \$6,000 on the Bishop's House.

ST. MARY'S CHURCH, Provo, has been reopened under the charge of the Rev. W. F. Bulkley, formerly of Salt Lake City.

DEACONESS FRANCES AFFLECK came to Salt Lake City on September 1st to act as city missionary under the Archdeacon. She will be located at the old Bishop Tuttle house, 454 E. First South St.

## WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

St. Andrew's Church Sold to Colored Congregation

AN IMPORTANT and interesting transaction has recently taken place which transfers the property owned by St. Andrew's parish to a congregation of colored people. Twenty years ago, when the church was built, it was in the center of a residential neighborhood of more or less prosperous white people. Business and the influx of the colored people into the vicinity have changed the complexion of the situation in more senses than one. The proceeds of the sale will enable the parish to buy a site elsewhere. This will be done at once, and a new church built as soon as possible. In the meantime, a brick church of suitable size (occupied at one time by a congregation of Methodists, and more recently by the Christian Scientists) has been loaned to the parish. This building will be used until the new church is completed. The rector is the Rev. J. J. Dimon.

## WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

St. Luke's Church, Worcester, to be Consecrated in October

IT IS planned to consecrate St. Luke's Church, Worcester (Rev. Frederick H. Danker, rector), on St. Luke's day, October 18th. Bishop Davies will be present. St. Luke's mission was organized in 1912 and was the outgrowth of a Sunday school established in 1908. The church building is handsome, of the Spanish style of architecture, and was built in 1909 by Bishop Davies, then rector of All Saints' Church, Worcester. During the last year, the mission has had a remarkable growth, situated as it is in the midst of a rapidly growing section of Worcester. The late Rev. William R. Huntington, when rector of All Saints', planned parishes located in the various sections of Worcester, and St. Luke's, the fifth parish established, completes the plan.

## WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Publication Date of Diocesan Paper Changed

HEREAFTER the official organ of the diocese, *The Church Helper*, will be published on the 15th instead of the 1st of every month, except July and August.

THE SUM of \$4,492.08 was paid on the apportionment for general missions, eighteen parishes and missions completing their apportionment.

TRINITY CHURCH, Niles (Rev. George Huntington, rector), has provided services for Benton Harbor, Dowagiac, and Lawton during the summer months, lay readers going out

every Sunday. It is hoped in time that all vacant churches and missions in the diocese can be kept open in the same way.

## WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

## Hours of Prayer for Peace at Rochester

THROUGHOUT the week of September 6th the Rev. W. A. R. Goodwin, rector of St. Paul's Church, Rochester, appointed the hours of from nine to ten in the morning and from six to six-thirty in the evening daily when prayers for peace were offered in the church. Either Mr. Goodwin or one of his assistants officiated at each service, and as the Bishop of the diocese has not yet returned from abroad to set forth a special prayer for peace, those set forth by the Bishop of Rhode Island and the Bishop of Vermont were used in addition to those of the Prayer Book.

## WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Repairs to Deanery, Laramie—Work of the Rev. Caleb Cresson

GENEROUS FRIENDS of Bishop and Mrs. Thomas have entirely renovated the down-stairs rooms of the deanery, Laramie, to the joy and comfort of Dean and Mrs. Thornberry. The Dean will be glad to receive the names of any new students attending the

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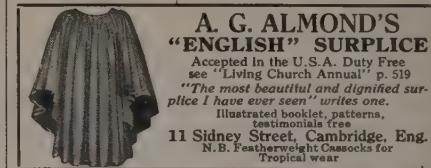
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University who are at all likely to desire to make the Cathedral their Church home.

THE REV. CALEB CRESSON, who has charge of Kemmerer and six other missions, has traveled over 1,200 miles since he came out in June, made 786 visits, baptized 16 persons, and has the promises of parents that 20 more children shall be presented for this sacrament. At one point he discovered that no minister of any denomination had visited the place, containing now some 700 souls, for more than six years.

#### CANADA News of the Dioceses

##### Diocese of Montreal

AN INTERCESSORY service was held in Christ Church Cathedral, Montreal, September 9th, which went on all day, the city clergy taking it in turns for an hour at a time. Bishop Farthing, speaking at the close of the service, said he hoped continued prayer, both in public and private, would be made for our soldiers and sailors engaged in the war. The Bishop also made a strong appeal to the diocese in a pastoral letter, to support the Patriotic Fund for the assistance of the families of those who have gone to the front. This, he said, is not charity but simple justice. It is asked that every church shall devote a collection on September 20th, to that fund.—THE BISHOP dedicated several articles of furniture, brass altar desk, lectern, etc., at St. Stephen's Church, Kazataqua, on the occasion of his visit to the parish.—THE ANNUAL conference of the Montreal Diocesan College Association will be held in the College the last two days of September. The quiet day will be conducted by the Rev. W. W. Craig, of St. Martin's parish.—VERY GREAT sorrow is felt at the death, quite suddenly, of Rural Dean Dart, September 3rd. He was also rector of St. Lambert's. Rural Dean Dart was one of the oldest and most beloved clergymen in the diocese, to which he had given so many years of faithful service.

##### Diocese of Algoma

THE CHURCH on Shesbegwaning Reserve, Manitoulin Island, will soon be built. The Indians have raised a large part of the sum needed among themselves. Bishop Thornloe has authorized an appeal for funds for furnishing the church, and one of the needs will be an organ.

##### Diocese of Toronto

THE BASEMENT under the Church of the Resurrection, Toronto, is being finished by the men and boys of the congregation in their leisure time. It is hoped that it will be finished in the early autumn. More room is needed for the Sunday school, and the work of the parish societies.—THE MEETING of the diocesan board of the W. A. will be held in St. John's parish, West Toronto, October 1st.—DURING THE war a daily service of intercession is held in the parish house of St. James' Cathedral, Toronto.—A PERMIT was taken out for the Church of St. Mary the Virgin, Toronto, August 28th, for the erection of a new church, costing \$50,000.

##### Diocese of Edmonton

THE NEW Church of St. John has been opened in the southern part of the parish of Holy Trinity, Edmonton, and was dedicated by Bishop Gray recently.—AMONG RECENT gifts to Holy Trinity Church is a beautifully carved reredos of solid oak, and a fine west window from members of the congregation.—THE MONEY provided by the life membership of Mrs. Carruthers has been divided between the Hay River Indian School and work in the diocese of Yukon.

##### Diocese of Caledonia

THE NEW church at Hubert has been

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Referring to the excessive and utterly confusing extent to which it has been attempted to carry out a graded system, the London *Sunday School Chronicle* has lately had these wise words: “As time goes on, the ideal graded system of lessons will be hammered out, and will become standardized and generally acceptable. But the fine gradation that charms some of our American cousins is, in our judgment, mere fantastic superstition. Nature and nature's God work on a rougher scale than that constructed by psychological faddists. The life is more than the meat, and greater and more mysterious than all its published analyses. So the wholehearted acceptance of the principles of gradation does not mean the abandonment of experience or of common sense, or the ignoring of the existing conditions of school life.” Speaking about the same thing, Father Dolling, in *Ten Years in a Portsmouth Slum*, writes of the instruction of a young soldier: “He knew nothing about the Bible (as a literature), but he knew what repentance meant. He knew it so thoroughly that neither the temptations of the street, nor of the barrack room, had robbed him of it. Surely this is what we ought to teach every child.”

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opened by Bishop Du Vernet. It is one of the best equipped in the diocese, and is in memory of the Rev. E. Lombe. The cost of the building has been principally provided by a gift from his widow.—THE UNCERTAINTY of coast travel, caused by the war, caused the Bishop to postpone indefinitely the meeting of the diocesan synod, which was to have taken place August 26th.

#### *Diocese of Saskatchewan*

A CELEBRATION of the Holy Communion was held in Christ Church, Saskatoon, August 23rd, for the men of the 105th Fusiliers and the 29th Light Horse, who were going to the front.

#### *Diocese of Athabasca*

BISHOP ROBINS, in an interesting account of his summer visitation in his vast diocese, tells of an ordination service which he held in the Indian mission of St. Peter's, when he advanced to the priesthood two young deacons who were hard at work there. The Bishop also held a two days' conference with the clergy and workers, at St. Peter's, during his visit.

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Failure to recognize the difference between Romance and History causes failure of marriage. Romance is all play; History is a serious business. Courtship is pie; marriage is potatoes, says *The Mother's Magazine*. The comedown from pie to potatoes sometimes overstrains matters seriously. But, if this crisis is safely passed, another awaits.

Love is the spice of life, but Friendship is the nourishing food, without which life, except to unusual individuals, becomes a burden. The marriage which is all spice, and no food, soon gives one, or frequently both, of the parties thereto, acute indigestion. When the ecstatic emotions of the honeymoon have fled, marriage must find some other subsistence, or it cannot thrive. And the only satisfying food is friendship.

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the future we may expect more from the development of the social spirit in the community as a whole, from the strengthening of the position of workers as such, and of consumers as such than from any clearer perception of the directions in which business interest, in the sense of larger profits, are to be sought.

There is no prospect that business will usurp the functions of philanthropy. There is no promise in any achievements of business unrestrained by law or external opinion which would warrant our abdicating as agitators of public opinion. There is no safety in leaving business to manage its own affairs, that is to say, our affairs looked at from the aspect of the pecuniary advantage of the business manager of them. On the contrary, the one constant factor in all social problems which is most baffling, most dangerous, and most worthy of our constant consideration is precisely the business interest which will suffer from its being solved.

The socializing of religion, of philanthropy, of medicine, of education, of recreation, of government, is going on apace. The socializing of business lags far behind. There are initial experiments but there are as yet no evidences that we may cast aside our philanthropic ideals and trust to business for social salvation.—EDWARD T. DEVINE in *The Survey*.

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When the housewife becomes as particular about the nutritive elements in the dishes she serves as she is now about their palatability, we shall see an astonishing change for the better in the disease and mortuary statistics. I am not belittling palatability by any means, for palatability depends upon good cooking, and the health and happiness of a family hinge about as much upon good cooking as upon good and proper food.—DR. GEORGE F. BUTLER in *The Mother's Magazine*.

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